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THE THEOLOGY OF THE THREE MASSES AT CHRISTMAS.

THE custom of celebrating three Masses at Christmas dates back to the very beginning of Christianity and we find the Holy Pontiff Telesphorus regulating the hours whilst giving a reason for the triple solemnity. The first Mass is to be sung at midnight, the second at early dawn and the third in the light of the risen sun. These hours harmonize with the liturgical character of the threefold sacrifice on this day, but they are not essential to the interpretation of its mystical meaning, and hence the three Masses may, for good reason, be celebrated at any hour between sunrise and noon, even in immediate succession. The Breviary, however, which must be looked upon as a part of the Eucharistic Canon, inasmuch as its rubrics constantly refer to the Mass of each feast in the ecclesiastical cycle, states at the end of Matins for Christmas that the first Mass is to be said "post mediam noctem;" then after Prime, which is to be recited "summo mane," the rubrics mention that the second Mass is to be said "in Aurora"; and the last Mass follows upon the recitation of Tierce. The hours are symbolical inasmuch as they represent the successive stages of Christ's coming into the world, namely, the Patriarchal, the Jewish and the Christian dispensation.

I.

To understand the mystic purpose of the Christmas liturgy we must view Christ as the centre and culminating point of the divine economy in its relation to mankind. The entire Old Testament is

but a record of the gradual preparation of God's people for the coming of the Redeemer.

Immediately after the Fall, God's design is manifested in the promise of a Seed which should crush the head of that serpent through whose malice man had lost his heavenly inheritance. That promise becomes the hope of mankind and is repeated in the traditions of all nations. The idea of a golden age, such as the prophets constantly speak of, finds its shadowy yet infallible expression, in a repetition of the paradisial promise, assuring Abraham that it would be in his Seed that all generations should be blessed. Melchisedec offers bread and wine as if to give distinctness to this second promise which was to be chanted over and over again by the prophets of the Jewish people announcing further that the race of David had been selected as the bearer and fosterer of that Seed, until it should fully come to light in Bethlehem "the city of Bread," where Mary the virginal ground whence it was to blossom into the Flower of Jesse, should once more re-echo the prophecy made to her Father Abraham, hers being the immaculate Flesh assumed by the Word, on whose account all generations should call her blessed among women.

Thus we have the Light first glimmering through the midnight darkness from afar ere the time of the Messianic prophets, who pointed to David, had come. Then the aurora breaks the deep black of the patriarchal age and announces more distinctly the gladsome tidings of a redeeming Star. David himself joining the inspired chorus and speaking of the expected Messiah, his Son, as his Lord, thus throws an additional ray of light upon the divine character of the "Expected of the nations" whom Isaias had already called "God, the Prince of Peace." And at length the Light appears, full fair in its brightness, in its guiding power, in its confidence-inspiring brilliance, so that the strange Kings of the East have no misgivings, but readily interpreting the old traditions among their own people they find their solution and verification in this wondrous sign—invisible withal to the blinded crowd of Herodians and Scribes at Jerusalem.

But we do not intend to dwell upon the analogy which exists between the hours fixed by the rubrics for the three Christmas Masses and the development of the Messianic Light in the course of time. Our principal object is to cast a brief glance over the theological, or to speak more accurately, the dogmatic interpretation of the threefold sacrifice offered in our churches on this day.

II.

Nearly all the interpreters of the Christmas liturgy agree that the triple celebration of the Holy Sacrifice of the Mass on this day is intended to give expression to the three fundamental dogmas of the Catholic faith which regard the doctrine of the Atonement. The regeneration of man, by a new birth in Christ, brings us to the Incarnation of the divine Word, and this mystery in turn leads to the eternal generation of the Second Person in the Most Holy Trinity. In this triple birth we have the unfolding of the act of Redemption: the Word, begotten from eternity, true God of true God; next the Word made Flesh; and again the Son of God born anew in our hearts.

But whilst this unfolding of the characteristic features of the divine operation receives its proper motive from the threefold Eucharistic Sacrifice, which thus declares the incomparable love of God for man and makes him direct partaker of its benefits, the special application of each portion of the liturgy remains still undetermined. Among the Fathers and Doctors of the Church there is a difference of views when they come to explain the manner in which the three Masses reflect the threefold generation, viz., that of the Son from all eternity, that of the Man-God in time, and that of the Eucharistic regeneration in the individual soul. This last is not merely a symbolical or applied generation but a true new birth and it may be rightly called the primary purpose of the divine revelation as expressed both in the Incarnation and in the dogma of the Blessed Trinity.

The older theologians have for the most part held to the interpretation just given and liturgical writers frequently cite the Angelic Doctor, although not quite impartially as we shall see, as authority for this view. More recent authors, like the Abbé Guéranger, change the order and see in the first and second Masses of this day an exposition of the temporal birth of Christ and in the last a clear declaration of the eternal generation of the Word. Both parties appeal directly to the liturgy, but each emphasizes a different portion of the Mass formulary as giving the key-note to the interpretation of the rest.

In examining the liturgy contained in the Roman Missal, and borrowing the suggestions offered by the Roman Breviary as complementary, we find that neither the one nor the other interpretation can be applied exclusively. *The three features of the eternal, temporal, and spiritual birth are manifestly indicated in each of the*

three Mass formularies, yet they appeal to us, so to speak, in different ways. Not that every person can read out of each Mass any one of the three meanings which he prefers—no, on the contrary. You look at the bright triangle in the heavens : a star above and one on either side, each fusing its light with the others. You fix your eye on each in turn, but you cannot help seeing the others all the while. This seems to us to be the manner of God's manifestation in all His dealings with man, both in the physical and spiritual order. As we look to the sun for light, for warmth, and for the secret virtue which nourishes organic growth, yet never experiencing the benefits of one as distinct from or without an operative presence of the others, just so God communicates His spiritual lights in the sacramental forms of Christian worship. Whether we hear the voice, or see the face, or feel the hand that draws us along, we recognize the same parent, and the effect, though differently communicated, is the same, only stronger and deeper by reason of the multiplied relation manifested toward ourselves.

St. Thomas says : "On the feast of the Nativity several Masses are celebrated on account of the three-fold birth of Christ. One of these is the eternal birth, which is a mystery to us ; hence, one Mass is celebrated during the night, and begins with the words : *The Lord said to me : thou art my Son ; this day have I begotten thee.* The second birth is in time, but spiritual, according to which Christ arises like the day-star in our hearts (II Pet. i, 19) ; for this reason the second Mass is said at dawn of day, beginning with the words : *The Light shall this day shine upon us.* The third birth is that of Christ in time and in the body, by which He made Himself visible to us, assuming flesh from the Virgin's body. For this reason the third Mass is celebrated in the bright light of day, and begins with the words : *A child is born to us.*" After this exposition the Angelic Doctor adds : "But *we may convert the order* and say that the *eternal generation* properly speaking *appears in perfect* light, and, therefore, the Gospel of the *third Mass* makes mention of the *eternal* birth. In a similar manner the *birth in the flesh takes place in the night* as a sign which came to assist us out of the darkness of our infirmity ; and for this reason we read at midnight Mass the Gospel of the corporal birth of Christ."[1]

St. Thomas does not explain, but he implies, that a distinct

1 In die autem nativitatis plures missae celebrantur propter triplicem Christi nativitatem. Quarum una est aeterna, quae quantum ad nos est occulta ; et ideo una missa cantatur in nocte, in cujus introitu dicitur : *Dominus dixit ad me : Filius meus es tu ; ego*

view may be taken of the three Masses although each of them reflects in its formulary the same fact of the three-fold birth of Christ. Is there any such view founded on the liturgy and appealing on close examination to the theological student?

We cannot but believe that such is the mind of the Church and that the threefold Sacrifice, each giving expression to the threefold generation of Christ, is nevertheless but one connected act of worship. The liturgy of this feast appears to us like a crystal prism each side of which breaks the solar ray into triple color; or like a grand mediaeval cathedral, whose lofty gothic arches, appearing to have no end, awaken in the untaught soul of the sincere non-Catholic that nameless longing which is the first beginning of the search after God. To him whose longing has been filled by the hope of the Christian's faith, the gothic symbolism of cross and rose and the fleur-de-lis marking every feature of the structure in that same cathedral speaks of patient suffering and love and purity; whereas the simple worshiper passes beyond both meaning of form and interpretation of symbol, seeing in the magnificent dome only the fitting footstool of the throne of God on earth. The one reasons with the instinct of his heart, the other loves with his intelligence, the third worships with undivided faculties, but all three contemplate the same object tending to the same end—that is, God.

Thus *the Christian liturgy in each of its three parts unfolds three mysteries at once, but with a new lesson, a fresh grace imparted in ascending process.* It is necessary only to take a brief glance over the three Mass-formularies for the feast of the Nativity in order to understand our exposition, which may be summarized as follows:

The first Mass emphasizes the *three dogmas* of the Eternal Generation, the Incarnation, and the Spiritual Regeneration through the merits of Christ. These are the mysterious lights that come upon us in the midst of the shadows of death.

The second Mass marks the triple effect of this threefold mystery upon man: redemption, sanctification and adoption.

hodie genui te. Alia autem est temporalis, sed spiritualis, qua scilicet Christus oritur, *tamquam lucifer in cordibus nostris*, ut dicitur II Pet. i, et propter hoc cantatur missa in aurora; in cujus introitu dicitur: *Lux fulgebit hodie super nos.* Tertia est Christi nativitas temporalis et corporalis, secundum quam visibilis nobis processit ex utero virginali, carne indutus: et ob hoc cantatur tertia missa in clara luce in cujus introitu dicitur: *Puer natus est nobis.*

Licet e converso possit dici quod nativitas aeterna secundum se est in plena luce, et ob hoc in Evangelio tertiae missae fit mentio de nativitate aeterna. Secundum autem nativitatem corporalem ad litteram natus est de nocte, in signum quod veniebat ad tenebras infirmitatis nostrae; unde et in missa nocturna dicitur Evangelium de corporali Christi nativitate.—Summa, P. iii, Qu. lxxxiii, art. ii, resp. ad secund.

The third Mass is the true Eucharistic Sacrifice of thanksgiving, the adequate expression of gratitude for the three-fold birth of Christ.[1]

We have then the *fact*, the *effect*, and the *acknowledgment* on our part of both, in an act of worship, which by confessing the dogmas realizes the effects. The fitness of this will be more apparent when we keep in mind that the Catholic ceremonial is at all times the form of worship and simultaneously the expression of dogma. This is eminently the case here where we have a real living Sacrifice of infinite worth and a distinct act of atonement as well as thanksgiving.

In the first Mass we have the dogmatic declaration of the divine Sonship. This involves the *eternal* generation, the generation *in time*, and the *spiritual* generation of man, that is our adoption through Christ. The threefold dogma is announced in triple form; first in *prophetic* allusions to the divine Sonship, as we have them in the Introit, the Gradual, and Communion.[2] The second dogmatic declaration embodies the *testimony of the fulfillment* of the prophecy of David at Bethlehem, as related by St. Luke in the Gospel.[3] But it will be remarked that the narrative of the Evangelist in this Mass limits itself to the announcement of the fulfillment. The shepherds are told where they shall find the child, and in this announcement consists the *dogmatic* value of the testimony. The fact of their going and adoring Christ is reserved for the next Mass. Quite in harmony with this characteristic of the *teaching* or dogmatic view of the foregoing is the third declaration in which St. Paul makes the *doctrinal statement of the ultimate purpose* of the previous testimony, namely, our redemption, sanctification and adoption. This is very plainly the object of the Epistle : Apparuit gratia Dei Salvatoris nostri omnibus hominibus, *erudiens nos . . .* qui dedit semetipsum ut nos *redimeret* ab omni iniquitate, et *mundaret sibi populum acceptabilem*, sectatorem bonorum operum. *Haec loquere et exhortare.*[4]

The orations of the first Mass are in full accord with the dogmatic exposition of the mysteries as contained therein. " Da ut *cujus lucis mysteria* in terra *cognovimus*, ejus quoque gaudiis in coelo perfruamur."—" Ut . . *in illius inveniamur forma*, in quo tecum est nostra substantia."— " Ut qui nativitatem D. N. J. C. mysteriis nos frequentare gaudemus . . . ad *ejus mereamur pervenire consortium.*" Here we have, in the first oration, the reference to the revealed Light, in the second (Secreta) an allusion to the form and

1 In the passage of the Psalmist commonly cited by theologians to prove the eternal generation : " Dominus dixit ad me, Filius meus es tu, ego hodie genui te."

2 " Ex utero ante luciferum genui te." 3 " Exiit edictum," etc. 4 Epistle.

substance of the God-Man, in the third (Post Communion) the prayer for participation (consortium) in the divine inheritance.

The Gospel of St. John "In Principio," which is said at the end of this and of the second Mass, has the same significance here as in all the Masses throughout the year. St. John may be justly styled the theologian of the divinity of Christ, and his testimony has, therefore, become the perpetual authentic of the Catholic faith in regard to the Blessed Eucharist. It is only in the third Mass of this day that this Gospel obtains an exceptional significance which is indicated by its position as we shall directly show.

The formulary of the second Mass opens with what may be called the introduction of the object addressed. Whereas in the Introit of the first Mass the *fact* of the eternal Sonship is announced, we have now brought out the *effect*, namely, that we are the ones to whom the mystery appeals and who are the recipients of its fruits. "Lux fulgebit hodie *super nos*, quia natus est *nobis* Dominus." (Introit.) The same sentiment is expressed analogously to the first Mass, in the Gradual,[1] and the Communion.[2]

The Gospel does not merely announce the birth of Christ as a fact to be believed, or in other words as a dogmatic statement, but it brings the shepherds in actual contact with the Holy Family. "They saw and heard as had been told them."[3] Their faith had been rewarded in the finding of the Redeemer and they went away glorifying God.

St. Paul now illustrates the effect of the teaching which he laid down for the young Bishop Titus, as found in the Epistle of the first Mass. There he had said that the grace of God, our Saviour, had appeared, teaching us the dogma of man's redemption and sanctification. Now he goes to make the application, pointing out the divine purpose, namely: Salvos nos fecit per *lavacrum regenerationis*, et *renovationis Spiritus sancti, quem effudit in nos abunde per Jesum Christum Salvatorem nostrum:* ut *justificati* gratia ipsius, *hæredes simus* secundum spem vitæ æternæ.

The sacramental power of the Church with the perpetual indwelling of the Holy Ghost, through the intervention of Christ, is here plainly indicated as the effect of the divine clemency. That clemency shows itself, first in the outward form of the humanity of Christ, "Apparuit benignitas et *humanitas* Salvatoris nostri Dei."[4]

1 Deus Dominus, et illuxit nobis . . et est mirabile in oculis nostris.
2 Exulta filia Sion . . Rex tuus venit sanctus et salvator mundi.
3 Evangelium: "Pastores loquebantur" &c. 4 Epistle.

But it goes further and opens a "lavacrum regenerationis" for us. Thus we have in the Epistle of this Mass again the unfolding of the triple birth, not as a dogma, but as a historic fact, if we may use this term to designate the fruits of the divine decree in its fulfillment. Again, the orations follow the trend of the principal thought which pervades the Mass. We pray that the Incarnate Word may communicate itself to us so as to show forth not merely in our belief but in our works. This distinction between the *faith in the mystery* of the triple birth of Christ as taught in the first Mass and its *actual operation* in us is not only clearly expressed in the words of the orations throughout the Mass,[1] but it receives additional support by the commemoration of St. Anastasia in this Mass. As a rule, no commemorations are made on first class festivals, for the reason that the attention of the worshipers may be completely directed toward the principal mystery or feast of the day. Nevertheless the ancient custom of celebrating the patronal feast of this saint in one of the churches of Rome has obtained throughout the Catholic world in so far that the commemoration is inserted in the Roman missal, as a verification, we judge, of the instinct of faith which proposes the saint as a practical example of the lesson contained in the liturgy of this Mass.

The last Mass is, in its main features, an act of adoration and gratitude for the divine mercies showered down on us in the Incarnation. As such the liturgy fitly repeats the causes of the universal joy and thus makes the feeling more real. The Introit, therefore, after beginning "A child is born to us, a son is given us," which last words embody the dogma and its application, as set forth in the first and second Masses, breaks out into the hymn: *Sing ye to the Lord a new canticle, because He has done wondrous things to us.* The Gradual is in the same strain. *Jubilate Deo, omnis terra . . . Venite gentes et adorate.* The Communion has a strange emphasis in its simplicity as though all expressions of joy are but faint echoes and needless, for "all the ends of the earth have seen the wondrous mercy of God."

The Gospel of St. John assumes a new dignity. Here it is a sermon, a prayer, and an act of thanksgiving, whilst at other times during the year (when we say it at the end of Mass) it is an expression and confirmation of our faith in the divinity of Christ. It precedes the oblation of the unbloody Sacrifice as a clear exposition

1 Ut qui nova incarnati Verbi tui luce perfundimur, *hoc in nostro resplendeat opere quod per fidem fulget in mente.*

of the history of the Incarnation. It begins with the origin of the uncreated Word from the Father, co-eternal, co-substantial, God from God. Then the Word takes flesh, dwells among men, redeems them, sanctifies, gives them power to become sons of God (qui ex Deo nati sunt). Having said this much, the Evangelist goes back for a moment as if to invite the faithful whom he addresses to an act of adoration. At the solemn words: *Et Verbum Caro factum est*, priest and people bend their knee. The last words are at once a summing up of the mystery of faith and an appeal to gratitude. *Vidimus gloriam ejus, gloriam quasi Unigeniti a Patre, plenum gratiae et veritatis.*

The Epistle of the third Mass in a singular manner confirms the entire structure. St. Paul, the Apostle of the Gentiles, who before explained the theology of the Incarnation to Titus, now addresses the Christians of Palestine, the converted Jews. He recalls to their minds the prophecies made of old to their fathers,[1] and, whilst he points to the fulfillment of the Messianic predictions in the present, he turns the words of the prophecies into an act of adoration and thanksgiving. No portion of the New Testament could have been chosen with more fitness to answer this purpose than this very chapter from the Epistle to the Hebrews, which perfectly expresses the triple relation of the Father to the Son and of both to man as the co-heir of Christ: "*Ad Filium autem: Thronus tuus, Deus,* in saeculum saeculi . . *unxit te Deus oleo exsultationis prae participibus tuis.*"

This idea is further supplemented by the last Gospel, which in a manner unites the Eucharistic moment of the action with the worship of the Magi. The orations are petitions for a continuance of the state of freedom from sin through the graces imparted in the Incarnation.

Thus we have in the Christmas liturgy a threefold act: God revealing Himself, first, in His divine personality; secondly, in His assumption of the human nature for the redemption and adoption of mankind. These two acts proceed from God. The third act is man's recognition of the divine favor inasmuch as by a proper acceptance of it he renders himself worthy of an eternal participation in the heavenly Beatitude.

H. J. HEUSER.

1 Multifariam multisque modis olim Deus loquens patribus in Prophetis, novissime diebus istis locutus est nobis in Filio.

CLERICAL STUDIES.

(ELEVENTH ARTICLE.)

APOLOGETICS III.

IN our remarks on the mission and work of the Christian apologist, several suggestions thrown out incidentally have seemed to require a statement more distinct and more complete. They refer principally to the mental equipment by which the defender of religious truth has to fit himself for his task, as also to the practical methods best suited to accomplish it. In regard to both, we believe there is room for some useful remarks, although what we have to say shall doubtless be found little different from what reflection and experience have already taught to a great many others, especially to those who have been instrumental, to any extent, in delivering the souls of their fellow-men from doubts and perplexities in matters of belief, or in winning them back from human error to divine truth.

I.

The manner and the measure of knowledge requisite in the apologist vary indefinitely with the mental condition and culture of those to whom he expects to be helpful. In a general way it may be said that objections are of two kinds, learned or popular. By learned objections, we mean those which are suggested by that deeper knowledge which is the privilege of a few. By popular objections, we mean those which are within the reach of the ordinary mind, and which, besides, have something plausible in them that easily wins the assent of the unreflecting and unenlightened.

To begin with the latter, by far the most important, on account of their widespread influence, it is clear that what the apologist needs, in order to dispose of them, is not so much knowledge as that quickness and versatility of thought by which he may accommodate himself, instinctively as it were, to the manner of minds he has to deal with, to divine, under their loose and incoherent statements, the real difficulty that disturbs them, and in a clear, striking manner, effectually to dispel it. This indeed implies familiarity with the prevailing notions of the multitude, and to remain in touch with them the apologist has to keep a steady eye on the influences which form public opinion in religious matters, such as the utterances of public men, the spirit and views of the books and newspapers which are most read, etc. He has, besides, to ascertain, once for all, but as

thoroughly as he can, the real facts, whether scientific, biblical or historic, in connection with the prevailing objections against Religion. Once master of them, he is in a position to correct the mistakes, to remove the prejudices, to explode the sophisms which mislead the popular mind, to separate truth from falsehood, and to show himself considerate and fair even toward those whom it is his duty to combat.

Regarding what we have called the learned objections, it is clear that the higher knowledge which originates them is in some measure necessary to meet them. The specialist in many cases is alone competent to test the facts, to weigh the evidence, to determine the value of proofs and conclusions. Only the mind trained in the methods of history can form a personal judgment on many historical problems. Only the philologist can rightly appreciate the strength or weakness of deductions based on a comparative study of languages. And so it is in the other branches of knowledge. The fully equipped apologist has therefore to be a specialist. At the least he must be acquainted with the general principles of the science in which the objection takes its rise. Only thus can he attempt to solve it, or claim any authority to deal with it. Nothing is more humiliating than to see apologists struggling with difficulties they only imperfectly understand, failing to see what is really strong in them, hesitating and confused in their replies, or striving to make up by bluster for their inability to meet them directly.

But this suggests a serious practical difficulty. For, on the one hand, as we have seen, objections may arise from all the principal forms of human knowledge, whilst on the other hand, it is impossible for any single mind to master them all.

The difficulty is real: it is in fact, insuperable, as regards individuals. No individual man can cover the whole field or be held as a complete representative of Christian apologetics. But what is beyond the grasp of one may be compassed by several. Corresponding to each science connected with revelation, let there be a special apologist. Let the historical difficulties be met by the student of history, the philosophical problems by a thinker. Let the Bible bring together the philologist, the scientist, all those who can speak out with authority in its defence. The possession of such men to fight her battles is unquestionably one of the greatest permanent needs of the Church. To multiply their numbers and spread them through the length and breadth of this great country is one of the objects of all higher education. It is pre-eminently that of our

Catholic University, whose efforts in the special direction of apologetics have already begun to bear fruit, and cannot fail to do so more and more abundantly, with the gradual expansion of that great and hopeful institution.

One of its greatest benefits will be to establish in the higher spheres of mental activity that co-ordination and combination of the intellectual forces devoted to the cause of Truth without which they lose much of their power and efficacy. In a few years hence, a large body of men of distinguished merit and acknowledged authority, representing, not merely, as now, the various branches of sacred science, but all the higher forms of human knowledge, will meet within its walls to labor together for the cause of Truth, human and divine, each one a master in his special sphere of knowledge, familiar with all its facts, and with all its bearings on revealed religion, ever ready to supply to colleague, pupil or inquirer the most accurate data of his department, to tell him the true value of the newest speculations, and to enable him to set aside the unwarranted assumptions that so often claim recognition under the name of Science.

Such centres of human learning guided by Christian principles are invaluable for the defense of the faith. But the Christian apologist is by no means entirely dependent on them. Outside all religious belief, true science is ever ready to testify in its own way to divine truth. For whilst many of its representatives, in their dislike to religion, scarce ever fail to antagonize it when an occasion offers, sometimes at the expense of accuracy and logic, there are others who, altogether unconcerned as to the religious bearings of their work, lay down with equal authority and sincerity what they consider proven, probable or unfounded.

It is the business of the apologist, when no specialist himself, to ascertain the conclusions reached by specialists in their various fields of research, especially by those to whom no suspicion attaches of a religious bias. The knowledge thus obtained is his best offensive and defensive armor, whenever he is concerned with what we have called "learned objections." For these reach the popular mind only in the shape of statements resting on the authority of those who are supposed to know. To combat them by direct argument, supposing such a thing within the reach of the apologist, would be a waste of time. Besides the lack of necessary preliminary data, untrained minds are incapable of following close, consecutive reasoning. Their opinions and doubts, even when seemingly based on argument, in reality rest on authority, and by authority alone can they be won back to truth.

Whenever, therefore, a hostile position has to be assailed, the chief concern of the apologist should be to concentrate against it the combined testimony of those whose name carries weight. The admissions, the concessions, the ready statements, especially of such as are confessedly strangers to religion, seldom fail to carry conviction with them to those who are only concerned to know the truth. It is in this form principally that the defence of religion is most accessible to the busy priest on the mission. With his mind full of plans and his hands full of work, he cannot be expected to undertake anything in the shape of original discussion or research. But his liberal education, classical and technical, has opened his mind to all manner of things. He may be ignorant of much that others know, but he knows how and where knowledge is got. He understands the processes by which it is reached and by what methods its conclusions may be tested. The conclusions themselves he has only to gather up as he finds them. Books of popular knowledge, easily procured, are there to tell him at any time the prevailing thoughts of the day on almost every subject bearing on religion, whilst, week after week, the periodicals bring him intelligence of the newest views and the newest discoveries with the discussions they have given rise to and the conclusions to which they seem to lead.

The priests of whom we speak, whilst thus enlarging steadily their store of knowledge, each for himself, might add considerably to its extent and to its value by coming together and comparing the results they have reached. We have known such gatherings in various countries, where, for years, priests of the same city or within easy reach of one another, contrived to meet frequently, bringing with them the fruits of their spare hours of study and of their various experiences of life and seeking together the best solutions to the difficulties which they had met in the books or in the minds of their contemporaries.

Similar combinations would not be impossible among the priests of this country, hard worked and overburdened as most of them are. To improve even on the system would be possible and desirable. In the literature of the day—book, review and daily newspaper—we are constantly lighting on misrepresentations and mistakes detrimental to religion. Damaging statements are boldly set forth on the slenderest grounds. Views of the most fanciful kind are given as unquestionable and unquestioned. Facts are exaggerated or distorted or ignored to suit the convenience of the writer or the tastes of his readers. Why could we not have among

the members of our clergy men, who, combining with the work of the ministry some one branch of special study, might be expected, and would ever be ready, to speak out—directly, happily and promptly—as often as the Church and her beliefs were assailed in the name of biblical criticism, history or any other form of human knowledge? Numberless errors in connection with the faith which remain in possession of the public mind because nobody has taken the pains publicly to correct or contradict them, would be promptly laid to rest by the timely protest of such men. Even those who mislead others in good faith, because they have themselves been misled, would gladly recall their unwarranted statements, whilst the less scrupulous, if taken to task whenever they falter, would become less reckless in their assertions and learn to live in salutary fear.

Such action we believe to be possible in many of the dioceses of this country. It would naturally devolve in a great measure on the younger members of the clergy, but among those of riper years, some should be found to lend to it their authority and their experience, whilst taking at the same time an active share in its labors. A Bishop could do much more still, and to draw forth, in this and other similar shapes, the mental powers, great, as the present writer has reason to know, but too often imperfectly developed, of his more gifted priests, would be one of the most lasting benefits he could confer on his whole clergy and on the Church at large.

II.

The methods of apologetics which we have now to consider are so dependent on the nature of the difficulties to be met, on the mental dispositions and culture of those with whom the apologist is concerned, on the cast of mind of the apologist himself, that a definite and complete set of rules cannot for a moment be thought of. But there is room for certain practical recommendations, which, though plain enough, are so often lost sight of, that it may be useful to note them afresh.

1.—The first condition of success for the apologist is that he shall realize accurately and fully the difficulty as it appears to the mind of the objector. He is the physician of a diseased intellect; unless he thoroughly understands the nature of the malady, he cannot expect to cure it. He may put forth many true and beautiful things, excellent curatives, but for somebody else than the

patient before him. To understand the mental troubles and perplexities of others requires intellectual sympathy, a certain power to dismiss one's own point of view and see things from another. Short of this, we may confute others ; we cannot persuade them. The secret of persuasion consists principally in starting with opponents from their point of view, and gently leading them to one's own. No man can be expected to yield so long as he feels he is not understood. But if in his opponent he finds a readiness to acknowledge what is true, or at least admissible and plausible, in his position, he will be generally found not unwilling to give a fair hearing to what is said on the opposite side.

2.—This is after all only one of the numberless applications of the golden rule: "If you wish to win a man to your manner of thinking, never hurt his feelings."

Another consists in always giving our opponent credit for being in good faith, unless the contrary be manifest. In reality there is far less than is commonly supposed of deliberate resistance to truth in the minds of unbelievers, and any imputation to that effect can only serve to close their hearts to the truth.

3.—Fairness in argument is another condition of success. The opposite course may secure to the apologist an easier escape from a difficulty, or a victory in some disputed point, but far from recommending his case to the unbeliever, it produces exactly the opposite effect.

It may be allowable sometimes to evade certain inconvenient facts or arguments ; for the objection is often much easier to understand than the reply by which it may be satisfactorily met. In such cases commonplace generalities may be the best replies. But they are of little avail when the difficulty is clearly realized by the unbeliever, and all attempts to question proven facts or minimize genuine objections are sure to do far less good than evil.

4.—Neither would it serve any better the cause of religious truth to imitate those who, leaving out of sight the wonderful results of modern research, and alive only to the controversies or mistakes of scientists and scholars, would fain dismiss the latter without a hearing.

For, besides its innate unreasonableness such method might be easily turned against religion itself. The unbeliever might claim that theologians too are often uncertain and divided ; that they have often committed themselves to foolish and contradictory things. Is religion on that account to be set aside as unworthy of being listened

to? Indeed, the principle implied, if carried out logically, would do away with all human knowledge, for in every one of its forms the certain and the uncertain, the true and the false have often met together. Laughable stories may be told of the mistakes of astronomers, physicists, etc., but surely such mistakes, however calculated to discredit individuals, are powerless against the science itself. In the observations and conclusions of geologists, for instance, there has been, especially in the earlier stages of the science, much that a closer attention and better methods have set aside. Dead theories and abandoned speculations lie thickly imbedded in its past like the extinct species which itself has discovered in the strata of the earth. Yet it advances triumphantly, adding in each decade new and suggestive facts, whilst its main principles have won the respectful assent of all those who have made it the object of an intelligent and careful study. Such sciences cannot be set aside or overlooked. The apologist who shows distrust and dislike for them only injures himself and his cause, and if it were possible that a choice had to be made between them and the faith, it is much to be feared that the world would turn its back on the latter.

5.—For the same, as well as for many other obvious reasons, the apologist should be careful not to commit religion to his personal and perhaps mistaken conception of its position and teachings. Struck with the evils likely to follow from such a tendency if not duly guarded against, S. Augustine has pointed them out in terms so forcible that we may well repeat his words here though already known to most of our readers. "If we find," he says, "anything in divine Scripture that may be variously explained without any injury to the faith, we should not rush headlong by positive assertion either to one opinion or the other, lest, if perchance the opinion we have adopted should afterward turn out to be false, our faith should fall with it. . . . . It often happens that one who is not a Christian hath some knowledge derived from the clearest arguments or from the evidence of his senses about the earth, the heavens and the elements of the world; about the movements and revolutions, the size and distance of the stars . . . the nature of animals, plants and minerals and other things of a like kind. Now it is an unseemly and mischievous thing, and greatly to be avoided, that a Christian man, speaking as if according to the authority of Christian Scripture, should talk so foolishly, that the unbeliever on hearing him and observing the extravagance of his error, should with difficulty refrain from laughter . . . . . For when they find one

belonging to the Christian body falling into error on a subject with which they themselves are thoroughly conversant and enforcing his groundless opinion by the authority of our sacred books, how are they likely to put trust in these books about the resurrection of the dead, and the hope of eternal life, and the kingdom of heaven, having already come to regard them as fallacious about those things they had themselves learned from observation or unquestionable evidence?" (de Genesi ad lit. I, 19.) Several centuries later S. Thomas (Opusc. IX, Proem.) repeats the same lesson: "It is most injurious to religion," he says, "to state or to deny in its name what in reality does not belong to it." And having quoted something of the above passage of S. Augustine, he continues "Hence to me it seems much safer that when dealing with the common opinions of philosophers which are not opposed to the faith, we should neither oppose them as hostile, or commit ourselves to them as part of that same faith."

6.—These last words contain an important caution which should not be lost sight of. In their efforts to reconcile religion and science, our apologists have often been led to seek for a harmony of detail and of so positive a kind that the Bible would seem to have anticipated the greatest marvels of modern discovery. But this was only building on moving sand. The scientific theories of which the statement was supposed to be found in the Sacred Writings proved unsound and were given up for others, thus compelling apologists precipitately to solve the connection, lest they might share in the disaster. It is now generally felt that a negative not a positive harmony has to be looked for, and that instead of attempting to find the secrets of science in the Bible, the true meaning of the Bible where it touches on the things of Nature should be sought for in science.

7.—The apologist should not confine himself to solving the difficulties of his opponents: he should assume the offensive; and it will be an easy task for him to show on what weak foundations some of those objections rest which are most noisily thrust forward; how unreasonable adversaries often prove in their exigencies as to proof on the opposite side, insisting for instance on getting physical proof of historical facts; how often arbitrary and illogical in their methods and conclusions; how much greater the difficulties they commit themselves to by refusing belief, than those the Christian has to meet in believing. Faith in God, in Christ, in the Gospel, in the divine mission of the Church may give rise to many difficulties

but to deny any one or other of them leads to absurdities. Nothing is weaker or more contemptible than the attempts of unbelievers to explain the undoubted facts of history without any divine interference, and it is the honest acknowledgment of this that has led back many to the faith.

III.

It remains to devote a few remarks to the methods of dealing with the faithful in this all important matter.

1.—In the great majority of cases it will be found that doubt settles only in the minds of those who are unfaithful to the voice of conscience and neglect their moral and religious duties. When they return to them, the light comes back of itself.

2.—As has been more than once suggested, the people should be solidly grounded from early youth in the most obvious reasons for being Christians and Catholics. They should be taught to avoid the writings which tend to destroy or to weaken the faith, or at least to handle them with caution and to neutralize their effects by influences of an opposite character, such as reading what is healthy and strengthening to the faith.

3.—They should be fortified unceasingly and in various ways against one objection in particular, the most insiduous and dangerous of all, and which besets them at every step in life. It arises first from the vast number of their contemporaries, including men of the highest order of enlightenment, who live and die strangers to the Catholic Church, though her claims must be known to them, strangers, most of them, to all religious beliefs though in a position to appreciate the value of its claims, and having the same interest as believers in getting at the truth. The temptation is to conclude that what fails to convince such men can have nothing decisive in its favor, and that if it continues still to be held by so many, it can be at best only as a probable hypothesis.

The objection arises next from the fact that many of those to whom we refer, non-Catholics or unbelievers, lead seemingly such good, blameless, beautiful lives; that they are trustworthy, true, kind and helpful, in a degree which surpasses what is found in the mass of those who make profession of Christian belief. This suggests naturally the conclusion that religion is not of so much imporance as is said; that it may be helpful, but that it can be dispensed with; that, to put it in the words of the poet:

"He can't be wrong whose life is in the right."

To the indifferent it becomes a very plausible motive to abstain from inquiring into the truth of religion, and to those who have neglected its precepts, it becomes an excuse for not going back to them.

To deal properly with this difficulty would require a whole article to itself. We can only point it out here as underlying a great deal of the scepticism and indifferentism of the day. In matters of opinion and belief the multitude is naturally passive. It is moved by tradition, and tradition failing, by what recommends itself as the greatest authority. In past ages the Church was beyond all comparison the greatest human authority, and as a consequence she was obeyed by all. For all enlightened Catholics she is the greatest authority still. But for the unenlightened, for the lukewarm, for the whole world outside, public opinion, science, human knowledge in its highest representatives are listened to, and we cannot say that the resultant tone of their teaching is favorable to our beliefs. Hence the absolute necessity of strengthening the minds of believers against them.

4.—Finally, it should be impressed on those who possess the faith, and still more on inquirers in search of it, that there is no reason to suspend their judgment until all opposing difficulties have been met. Nobody feels bound to do it in other subjects. Many of the best established truths of philosophy are beset with difficulties which have never been satisfactorily answered. Many undoubted facts of history have given rise to problems which still await a reply. And so it is in the other spheres of human knowledge. When we feel that our convictions are based on solid grounds, we are little concerned about the difficulties connected with them. They may perplex us, if we think of them, but they do not shake our faith in what we have seen to be true, and we leave them to settle themselves. Indeed it is only on condition of doing so that we remain in possession of truth. For if, on the strength of each fresh difficulty which may arise, the new were ever to unsettle the old, there would be an end to all fixity of human convictions.

Patience is a moral virtue. It is also an intellectual virtue, and never more reasonable than when practised in connection with the difficulties of the faith. When Christians are satisfied to wait, in most cases the cloud lifts of itself, and divine truth appears once more in all its brightness and beauty.

Jam nunc quae numeros tot tibi vindices,
Effer relligio sidereum caput:
Quot sunt mota tibi prælia, nobiles
Tot nectis tibi laureas.

J. HOGAN.

THE ASSISTANCE OF THE PRIEST AT A NON-CATHOLIC MARRIAGE.

THE question whether a parish priest may act as principal witness of the marriage-contract between non-Catholics is an old one. During the period which followed the so-called Reformation in Germany, it frequently happened that the children of persons who had abandoned the faith, sought the sanction of the local pastor as a guarantee of the permanency of their union, particularly in places where there were no regular Protestant ministers.

Theological authorities, such as Laymann, Lacroix, and even St. Alphonsus, explicitly admit the lawfulness of the practice for sufficient reason.

On the other hand, we have various decrees of the S. Office, positively forbidding Catholic priests to assist at the marriage ceremony of non-Catholics. There need, of course, be no contradiction in this to the judgment of theologians since it is clear that the prohibition of the Church may, at times, extend to acts which are in themselves legitimate, inasmuch as the purpose of ecclesiastical discipline is not to define the limits of the moral law, but rather to aid in its orderly observance. Its guiding principle, therefore, is not simply the right, but rather the prudent application of right in order to obtain the true good which is its ultimate end.

As the subject is daily becoming more practical in the United States, owing to the constant intermingling of Catholic with non-Catholic society, we propose to briefly discuss the merits of the question and to draw some practical conclusions which may serve the missionary priest in cases where he is expected to act with knowledge as to the limits of his faculties.

I.

In order to understand thoroughly the conditions of our proposition it will be of advantage to recall certain fundamental doctrines of theology with regard to marriage.

Marriage is a contract rendered valid under the natural law by the mutual consent of the two contracting parties, provided they be justly capable of giving that consent.

When this contract is made between persons validly baptized (*i. e.* sealed with the indelible character of Christ's children) it is moreover a *sacrament.* This is true of *all baptized* persons whether they acknowledge adherence to and obey the true Church of Christ or not. In the latter case they become, consciously or uncon-

sciously, *unfit to receive the graces* of the sacrament, but they still receive the sacrament.

Hence, they remain under the jurisdiction of and are bound by the laws of the Church although they happen not to know the extent of their obligation or refuse to acknowledge it. Thus, baptized Protestants are actually members of the Catholic Church in so far as they have been affiliated to the true Church of Christ through baptism. The fact of their non-compliance with its laws does not alter their responsibility though it changes their position, just as a child may not recognize its parent, or wilfully turn away from it, yet it never ceases to be bound by the ties of consanguinity and the consequent duties of the relationship as soon as it becomes conscious of them.[1]

The *minister of the sacrament* and at the same time *of the contract of marriage is not the priest* but the contracting parties themselves. Hence the presence of a priest is not essential to the validity of a marriage except where there is a positive law which makes such presence or that of other witnesses a necessary requisite to the binding force of the contract. Such a law exists in Catholic countries where the decree *Tametsi* forbids so-called *clandestine* marriages under pain of nullity.

The priest in assisting at a marriage acts there in a two-fold capacity; first, as an authoritative *witness* to the validity of the contract, attesting that both parties are to his knowledge in their just right to render the mutual agreement valid and binding until death part them. Secondly, the priest acts as representative of the Church, blessing the contracting parties who are prepared to receive worthily the sacrament of marriage which is inseparable from the contract.

It is manifest that the priest can never solemnly bless a marriage in which both parties are not prepared to receive the sacrament *worthily*, although the want of proper dispositions may proceed from one party only and that, too, without conscious guilt. Ignorance is not a sufficient preparation for the reception of a sacrament.

II.

Besides Catholics who comply with the laws of the Church and are properly disposed for the reception of the sacrament of matri-

1 Haeretici enim sacro abluti baptismate characterem indelibilem divinae filiationis (in propriam quidem perniciem contractum) praeseferentes, quamvis ab arbore vitae sua culpa divulsi, ecclesiae potestatem declinare non possunt, quae ad eos omnes sese potest extendere qui Christi Domini perpetuo charactere sunt signati. S. C. C. 1 Dec. 1866 in Dubio Archiep. Friburg.

mony, we have three other classes who may approach the priest with a request to attest authoritatively their marriage contract.

The case in which one party is Catholic, the other non-Catholic, that is, either baptized (hæreticus) or unbaptized (infidelis).

When both parties are baptised they receive the sacrament, but since *one* of the subjects is *not properly disposed*, through want of adherence to or compliance with the laws of the true Church of Christ, the priest cannot bless the marriage, since this would be a tacit approval of the religious condition in error of the contracting parties. But as the one party is rightly disposed, the priest may attest *the contract* in the hope that the other party will thereby be induced to embrace the true faith to which he or she is pledged by baptism.

This kind of marriage, called *mixed*, requires a dispensation from the proper ecclesiastical authority, guaranteeing the condition that the Catholic party will not only not be hindered in the exercise of the Catholic religion, but that every legitimate effort be made to bring the other party back to the true faith in practice, and that the offspring be raised in the Catholic faith. This dispensation is called *ab impedimento mixtae religionis.*

When one party is Catholic and the other unbaptized, a similar condition arises as in the foregoing case, although it cannot be safely asserted that the contract is in this case also a sacrament, because both contracting parties whose mutual consent makes up the essence of matrimony are not capable of receiving the sacramental character, and as the disposition of one alone could not impart validity to the contract, so, it would seem, the sacrament, which, in the case of baptized persons, is identical with the contract, cannot be communicated by the disposition of one person only. However, this aspect of the sacramental character, affecting both parties or neither, has been variously disputed, and in practice the Church gives, for sufficient reasons, a dispensation from the impediment called *disparitatis cultus.* The priest acts in such cases precisely as in the foregoing only witnessing, but not imparting, the usual solemn blessing, lest there appear any *communicatio in divinis*, and he requires the fulfillment of the same conditions as are usual in mixed marriages.

It stands to reason that, while the Church, as guardian of the true faith for her children, tolerates these mixed marriages in order to avoid greater evils, or in the hope of effecting the conversion of the non-Catholic party, nevertheless, she strongly disapproves of

them on account of the danger to the faith of the Catholic party and the children, as well as the domestic unhappiness which frequently results from such unions, owing to the difference of sentiment upon a subject which vitally affects nearly every department of life. [1]

III.

The class of marriages of which there is principally question here is that of parties neither of whom is Catholic.

They are either baptized (haeretici) or unbaptized (infideles).

As baptized Christians, though not confessing or professing the Catholic faith, they receive the Sacrament; but, not being properly disposed, they cannot expect to obtain the blessing of the Church. They may be in ignorance or error about the right faith, and this would exempt them from sin; or they may look upon the priest as upon any other minister, that is, as a representative expounder of general Christian law; or they may be actually in bad faith and come to the priest merely as an official who will duly register their contract and serve them as an authoritative witness for civil and social purposes.

In any of the foregoing cases it may be assumed, as a rule, that the priest, being known as the representative of the Catholic Church, would compromise her doctrine and discipline, which in regard to her professed children is so unswervingly severe, simply because she will not countenance error. In the case of a *mixed* marriage, the Church insists that every precaution be taken to effect the conversion of the non-Catholic party, and to guarantee the raising of the children as Catholics. Under no other condition does she ever permit such a marriage, showing that if she allows her ministers to act at all in the matter, it is with the legitimate expectation that the party in error will be influenced to seek and embrace the truth.

If, therefore, the authoritative presence of the priest at a non-Catholic marriage were to leave the impression that to his mind it is indifferent whether persons contract the Sacrament of marriage properly disposed, both as to their religious convictions and their moral state, or not, it would be manifestly *detracting from the dignity of the Sacrament*, which he is bound to maintain by his teaching, both in act as in word.

1 Matrimonia mixta jure ecclesiastico universim prohibitæ, jureque naturali improbata ob periculum perversionis, a S. Sede rebus in variis locis id postulantibus benigne permitti, etc. Ne jure ecclesiastico ejusmodi nuptiae probatae videantur, neque videatur Ecclesia in divinis cum hæreticis communicare, prohiberi earundem celebrationem fieri intra ecclesiam et cum parochi benedictione. *Instruct.* S. Curiae, 15 Nov. 1858.

The priest cannot lend himself deliberately to fostering an impression among Christians that the marriage contract should ever be considered as devoid of that inherent dignity of a Sacrament which Christ has attached to it.

It may be said: But does he not protest against this view of marriage by refusing the blessing of the Church? and is not this a case analogous to that of mixed marriages at which he may assist?

No. In a mixed marriage the priest deals with at least one party who is a Catholic, recognizes the Catholic discipline and complies with requisites which prove the partial readiness of the other party to accept the rule of that faith and discipline. The refusal of the nuptial blessing is a censure which is understood in that case.

In the marriage of non-Catholics there is no such recognition on the part of the persons contracting. They are Protestants; they make no promises with regard to the Catholic faith or the education of their children in the Catholic religion; they seek no dispensation from the Church, to which they profess no allegiance, although they are properly under her jurisdiction. The refusal to bless their marriage is to them no censure, no inducement to them to seek the light of truth leading to their conversion, whilst the priest endorses their false position by that tacit approval, to which his authoritative presence naturally gives expression. His very position as minister of Christ, teacher of truth and guardian of souls, limits to a certain extent his right to assist as witness at this or any other contract which implies a deviation from the laws of Christ and His Church.

Such is the normal condition on which the Church in this matter bases her decisions. Hence we have the various responses of the S. Congregations (in 1624 and 1694), "Nullatenus debere parochum haereticorum matrimoniis assistere,"[1] and only recently, in the case of the Vicar Apostolic of the Sandwich Islands, who proposed the following *Dubium:* "Possumusne, tuta conscientia, *ceu simplices civiles officiales*, excipere consensum haeretici cum haeretico, haeretici cum infideli, infidelis cum infideli, qui praesumunt inire conjugia tantum ad sensum et limites legis civilis quae divortium admittit?" The S. Congregation S. Officii answered: *Vetitum est recipere consensum tam haeretici cum haeretici, quam infidelis cum infideli inter se contrahentium.*

It will be noticed that the Vicar Apostolic asks whether the missionaries of the island might not act in the case as mere civil

1 C. C. T., 22 Jun., 1924. Thes. S. S., 6 Mart. 1694, apud Heiss, *De Matrimonio*, § 79, p. 284.

officials, and in cases where a civil divorce would be admitted. The S. Congregation answers, categorically, that a priest is not to witness the consent in cases where both parties are non-Catholics, whether baptized or not.

IV.

But how are we to explain the opinions of reputable theologians holding that the practice in certain circumstances is lawful, and who distinguish the priest, as judicial witness of a marriage contract, from the sacred minister who blesses or authorizes it by a distinct religious ceremony?

We have said above that the reason of the prohibition of the practice lies in the tacit admission, on the part of the priest who assists at such a marriage, that it is either no Sacrament, or else requires no particular disposition for its reception in the case of those who belong to the fold of Christ, although they are recusants to this faith. He does not protest in any way against the violation of Christ's law, but rather confirms the parties in their belief that matrimony is not a Sacrament, but a mere contract, or that one religion is as good as another, since no demand to embrace the true faith is made of them by the minister, who is identified with his religion in a different sense from the Protestant minister.

Suppose, then, a case or a condition of things where this is not true, where the parties are not only in good faith as to their erroneous position as Protestants, but who are quite open to conviction and willing to be instructed if it be properly proposed to them, or who in other ways show a disposition toward embracing the Catholic faith, although the circumstances do not allow their immediately doing so. It may be that it has never been suggested to them that they should become Catholics until they met the priest whom, for some reason or other, they prefer to marry them; or it may be that the civil law disqualifies them for the time being, or that their domestic or social condition places some serious impediment to their becoming Catholics until their indepen dence is properly established. Or, finally, it may be that the parties, being altogether without faith, or knowledge of the faith, and without any comprehension of the priest's position, beyond the fact that he can act in their case as a civil magistrate when access could not be obtained to any other.

In such cases, where there could be no betrayal of the priestly trust in regard to the Catholic doctrine of the Sacraments, no danger

of confirming persons in their erroneous position, no scandal given to the children of the household of faith; but, on the other hand, a certain hope of bringing the contracting parties to the true faith by sanctioning their contract, teaching them what it is, and how solemnly it binds,—in such cases none of the reasons given for the refusal to assist at a non-Catholic marriage can be alleged; and it would certainly be no sin for the priest to do so unless positive ecclesiastical law were to forbid it.

It is this condition of things, no doubt, which has prompted the judgment of theologians like the aforementioned to consider the assistance of a priest at a non-Catholic marriage as excusable. Thus Laymann says:

Illud hic quaeri potest, utrum sacerdos Catholicus assistere possit matrimoniis haereticorum quos in sua parochia habet (qui casus in Germania frequens est). Respondeo: Non apparere rationem cur assistere prohibeatur.[1]

In the same way Lacroix writes:

In Germania ex justa causa licite assistit matrimonio quod duo haeretici in sua parochia habitantes contrahunt, uti habent Laym. et Gob. n. 498. Illicitum tamen est benedicere illis nuptiis.[2]

St. Alphonsus simply states:

Praeterea satis excusantur a culpa parochi, ut ait Laymann d. n. 8, qui assistunt matrimoniis haereticorum in locis ubi est consuetudo et mixti sunt haeretici cum Catholicis.[3]

These theologians speak of baptized non-Catholics (haeretici) living in the parishes of the priests to whom they apply for the marriage testimony. They refer to a general custom; and they simply affirm that there is no sin, that it is lawful if there be a just cause. These limitations indicate that in those places where the practice had obtained there could be no misunderstanding as to the true position of the priest. Those who applied to him were under his jurisdiction and he could influence them to return to the faith of their fathers; or else the civil law had established a practice, which became a custom, that the parish priests were to attest all marriages brought before them, and in that case it would be understood that they acted only in the capacity of civil magistrates. Both conditions implied that the priests acted either with a view of benefiting their parishioners who had lost their faith, or to avoid a greater evil by resisting the civil power in a matter which did not involve any

1 Lib. v, Tr. x, P. ii, Cap. iv, 8.
2 Lib. ii, De Fide, p. 99.
3 De minist. Sacr. Lib. i, Tr. i

doubt as to their personal fidelity to the Church and created, therefore, no scandal among the faithful.

V.

This view is thoroughly supported by the expressions of the S. Congregation in the different decisions made upon this point. Whilst the answer in each case was that it is not lawful for a Catholic priest to marry non-Catholics, the S. Office usually modifies the decision by referring its application to the prudent judgment of the Ordinary according to the existing circumstances, thus showing that the question of right and wrong in the act of a Catholic priest assisting at a Protestant marriage depends entirely upon the circumstances and that the law prohibiting such assistance is a disciplinary one.

Thus in the recent case already mentioned the following instruction is appended to the decision which says that the practice is forbidden.

Quod si Vicarius Apostolicus praevideat superventura damna gravissima Catholicae religioni ex recusata hac missionarii assistentia, sciat ipse missionarios in tali hypothesi non esse pro interim ob id inquietandos. Sed ipse quam citissime deferet omnia ad hanc S. Sedem, enuntiando eidem diligenter et accurate, quae et quanta forent damna quae in casuimminerent, referendo insuper exactissime omnes locorum, temporum, personarum, circumstantias, referendo tandem utrum nostri catholici, sive alii quicumque scandalum patiantur ob memoratam sacerdotum catholicorum assistentiam, ut S. Sedes matura deliberatione definire valeat, utrum illius regionis missionariis possit licite permitti, ut intersint praefatis connubiis tanquam officiales, ut ajunt civiles, sive tamquam testes qualificati, et auctorizabiles, sola nimirum exhibita praesenta materiali et passiva sine ullo approbationis signo et sinc ulla benedictione. (Acta S. Sedis. Fasc XI, 1891.)

Here we have the explicit admission of the S. Congregation that a Catholic priest might be lawfully permitted to act as authoritative witness, as civil magistrate at a non-Catholic marriage, provided there were sufficient grounds to fear that any other course would injure gravely the interest of the Catholic religion.

Pignatelli in his *Consultationes Canonicales* [1] asks whether a priest could assist at such a marriage if the parties promise to become Catholics afterwards. He answers that if the promise is sincere and likely to be fulfilled, the priest could marry such persons. Heiss doubts whether this opinion may be accepted as probable (probabilis)

1 Tom vii, 55.

since the S. Office subsequently decided the contrary without qualification.[1] However, it is quite plain that apart from any positive prohibition the act is allowable.

How, then, do we stand in practice regarding this question?

Ordinarily the Church cannot be considered as sanctioning the authoritative assistance of a Catholic priest at a non-Catholic marriage, "ne videatur Ecclesia in divinis cum hæreticis communicare." This applies principally to Protestants.

As to infidels, *i. e.*, persons not baptized, who look upon the priest as a mere civil functionary, he is likewise prevented from officiating in this capacity by the common Canon law. "Ex. ss. canonibus non licet clericis absque legitima potestate ecclesiae licentiam assumere et exercere officia civilia seu laicalia." (Ex. S. Poenit. 20 Feb. 1867.)

When, however, peculiar circumstances advise a deviation from this general discipline, recourse may be had to the S. Congregation, in accordance with its own express instruction, as given to the Archbishop of Friburg in a kindred case:

Omnes quaestiones multipliciter implexas quae circa ejusmodi matrimonia oriuntur, non quidem in juris principio sed in applicatione principii ejusdem ad singula factorum et locorum adjuncta totas versari. (S. C. Conc. 1 Dec., 1866).

In such cases the application of the principle which renders the action of a priest lawful does not belong to the individual, but is to be decided by the proper ecclesiastical tribunal, to whose judgment are to be submitted not only the exact circumstances of place, time and persons, but likewise the probable danger of scandal, which may arise from such practice, if sanctioned, to the detriment of Catholics or non-Catholics.

THE EDITOR.

THE THEODICY OF ARISTOTLE.

DIVINE PROVIDENCE.

IT has been already proved that God is the First and Final Cause of the universe. He is the author of its order, of its first being, of all its movements, and He is the end for which the world, its order, and all its movements have been produced and set in motion.

1 Vide Heiss *De Matrim. l. c.*

We have now to consider the watch and care which God bestows on His world in guiding it and all its individual parts, especially the rational beings who inhabit the earth, toward the end proposed. This is called by the name of Providence. All religion is founded upon the reality of this governing action of God upon humanity and individual men, and upon the belief in this reality. The concept of Providence presupposes the omniscience, the omnipotence of God, and His freedom of will in making use of His almighty power. This last condition is necessary, because the government of rational creatures must correspond to their moral worth or unworthiness. Since acts have their moral character from the freedom of the will of their subjects and are not necessary, but contingent, in so far as they are elicited by free volitions, there must be in God a power of determining variously His own treatment of moral agents, according to the various and contingent conditions which result from their exercise of the power of free choice.

The three moments which have to be considered, therefore, in discussing Aristotle's doctrine concerning Providence are : The knowledge of God, the power of God, and the freedom of God.

FIRST PART.

THE KNOWLEDGE OF GOD.

Did Aristotle ascribe to God knowledge of being, outside of the Godhead? He did, in many passages, whereas there is but one passage which can be, though it need not be, interpreted in a contrary sense.

The first passage cited by Dr. Rolfes, in which Aristotle ascribes to God the most perfect knowledge of the finite, is found in the I. Met. 2. 983, a. 9, where he refutes a position of Simonides. This poet had said that wisdom, which is the knowledge of things in their deepest causes, is unattainable to men, and the exclusive prerogative of God. Aristotle replies that this is an exaggeration. Man is also capable of wisdom ; only, this is found in all its perfection in God, wherefore man, by possessing it becomes godlike. Wisdom is something Divine, inasmuch as it is the knowledge of the deepest causes, which have their seat in God, according to the confession of all, but also because the possession of it is predicated of God ; not indeed exclusively, but primarily. It is plain, at first sight, that Aristotle designates God as, so to speak, the greatest Philosopher, and that this designation can only be justified if God—according to Aristotle, the original ground of all things—knows Himself, not

merely as He is in His essence, but also *as He is this original ground*; or, in other words, the First Cause of all being. It is, then, clearly expressed by the language of Aristotle that God knows all things, and knows them in their deepest causes. When this doctrine is combined with another affirmation of the philosopher, to be considered later on, that God is the only *immediate* object of His own intelligence, it follows that He knows all else in and by His own essence, a conception which was more fully developed in Christian philosophy.

In the third book of the Metaphysics (4. 1,000. b. 3.), and in the first book of the Treatise on the Soul (5. 410, 6, 4,), he employs a *reductio ad absurdum* against Empedocles, showing that his theory of cognition logically leads to the conclusion that the Divinity is ignorant, or at least, not all-knowing. That philosopher held, as a principle of his theory of cognition, the false notion, that like is known only through like, whence the soul can only know something, not itself, because it is a mixture of all things. This mixed nature appertains, moreover, not to the soul alone, but to all things whatever, heaven only, which Empedocles identified with God, being excepted. Heaven, according to him, was constituted only from the four elements and harmony, not, however, from discord, which is found only in transitory things. From these premises the conclusion follows, that the heavenly, the divinity, can have no knowledge of discord, and consequently none of those things which are constituted by a mixture of their other elements with the element of discord. "So then," (ironically says Aristotle) "it has befallen Empedocles that the most blessed God (as this philosopher had entitled him), is the most ignorant of beings; He does not, even, know all the elements; for He has no discord in Himself." Again: "He must let his God be the most utterly ignorant being. For He alone does not know one of the elements, discord, which is well known to every mortal, since all such are mixed from all the elements."

In the tenth book of the Nicomachian Ethics, (9. 1,179, a. 22.) Aristotle says that those who live an intellectual and virtuous life are the favorites of God, which necessarily pre-supposes that they are known to Him. In the Greater Ethics, he affirms that God treats the good and the bad according to their deserts. He praises Anaxagoras because he represents intelligence as the principle of the order of the world. (I. Met. 3.) In the treatise on the world addressed to Alexander, he says: "The soul, by reason of which we

live and possess the art of building houses and cities, is indeed invisible, yet it is seen in its work. * * * The same is true respecting God. * * * For, being invisible to every mortal nature, He reveals Himself through His working. For all that takes place, in the air, in the earth, and in the sea, may be described as the work of God, since He directs and guides the whole world." (6. 399, b.)

That one passage which is cited in opposition, wherein Aristotle teaches that God is His own intelligible object, and remains always unchangeably fixed in the contemplation of the same, without turning aside to an extraneous object, or passing from the consideration of one thing to that of another, was explained in the former article. It denies, namely, that there is in God a discursive operation of reason, a succession of intellectual cognitions, or an acquisition of knowledge from sources, extraneous to Himself. But it does not deny the eternal, infinite omniscience of God, by which He contemplates in and by His own essence all possible and all real things which have their foundation in His intelligence and will.

SECOND PART.

THE WILL OF GOD.

The Will of God must be regarded in two aspects. First, it is a vital principle, conjoined with intelligence in the divine essence. These two must be united in every intelligent spirit as the principles of life and beatitude. It is necessary to know the supreme good, and to rest in it with complacency, in order to live, and in life to possess beatitude.

Now Aristotle affirms expressly that the Deity is an eternal and perfect *living* being, possessing an ineffable beatitude. These declarations are found in the seventh chapter of the last book of the Metaphysics, and in other places also. Aristotle has said that enjoyment, whether sensible or spiritual, is not thinking or apprehension of truth. (Eth. Nicom. 10. 5. 1175, b. 34). It is evident that intelligence without will is not a complete principle of life and complacency in good. When the good is apprehended by the intellect, desire necessarily follows, and complacency in the object of desire when it is possessed. These are acts of the will. When, therefore, life and beatitude are ascribed in the highest sense to God, it is presupposed and implied that He is Will as well as Intelligence in the highest sense. He is the intelligible and love-worthy object of His own intelligence and love, and all these moments are identical in the most pure act, which is His Life.

In the second aspect of the Will of God, it is an active, determining principle of His exterior action in giving being and order to the universe. Mere intelligence of what is possible and good is no adequate principle of efficient causality either in man or in God.

THIRD PART.

FREEDOM OF WILL IN GOD.

The reconciliation of immutability with liberty in God is a very difficult task, even for Catholic theologians. It is no wonder, then, that there is a shortcoming and an obscurity in Aristotle's treatment of this topic. But, even if we admit that he did not teach the freedom of the divine will, *i. e.*, liberty of choice between two or more contradictory terms of volition, this does not imply a denial of divine Providence. For, if it is supposed that the intellect of God is determined by inward necessity to regard a certain order in the universe, including every one of its minutest parts, as an object to which His volition is determined by His wisdom and goodness, nevertheless, the action of divine Providence is necessary in order that this plan and no other may be carried into effect, and all movements be directed toward the final end for which all things are intended.

Aristotle did not, however, explicitly deny to God liberty of choice in respect to what He would do or leave undone, permit or hinder to be done by the action of contingent second causes. On the contrary, there are several scattered passages in which he recognizes this freedom. He makes no attempt, however, to reconcile the concepts of freedom and immutability with each other. Speaking of one, he leaves the other out of view, makes no synthesis, and, consequently, leaves his metaphysical speculation unclear and obscure.

Several of the passages in which Aristotle makes a direct acknowledgment of the divine freedom have been already cited. Such are those in which he affirms that the wise and good man is especially dear to God and enjoys His particular oversight, and that God exercises retributive justice toward the good and the bad. Again, where he says that God and the good man can do evil, but are not therefore evil. Other passages which are cited for the first time, either by Dr. Rolfes or in this review, are as follows :

Aristotle approves a saying of Agatho, that there is only one thing which God cannot do, viz., to make what has happened to have not happened. This is equivalent to an assertion of God's

omnipotence which implies freedom of choice. (Ethics, 6, 2.) In the Physics, (2, 5.), causes acting toward an end are divided into two classes, those which act from necessity and those which act from choice, that is, from reason and deliberation. The first cause must be considered as included in the second class, because to it is ascribed the ordering of natural causes to their end.

In the book On the World occurs the following remarkable passage :

"What the pilot is in the ship, the driver in the carriage, the leader in the choir, the law in the state, the commander in the army, that God is in the world, with this only difference, that for the above mentioned, government is fatiguing, variable, and anxious, while His government is without trouble, labor, or bodily exhausting fatigue. For, sitting on an immovable throne, He moves everything as He wills, and guides in the sphere of the particular kinds and natures, according to His good pleasure."

The authenticity of this book is questioned by some critics. If not the work of Aristotle, it is nevertheless from the Peripatetic School, and a proof of the way in which Aristotle's doctrine was understood by his disciples.

Suarez remarks in reference to the present topic : "Laertius relates in his Life of Aristotle, that in his dying hour he implored the mercy of the First Cause, (causa causarum miserere mei,) a proof that he believed that God can be moved by prayers to bestow favors." (Disp. Met. 30, 16.) It is to be hoped that this is true, and that the prayer was heard. There is no Catholic teaching which requires us to believe that all the heathen sages have been sentenced to eternal condemnation. We cannot affirm that Aristotle kept perfectly the natural law and never sinned grievously. Neither is there any proof that he was a man of degraded moral character. It is a most repulsive thought that Zoroaster, Pythagoras, Socrates, Plato, Aristotle and other men to whom we are so much indebted, should have been deprived at the end of their lives of the saving grace of the Redeemer. We must wish, and we hope, that when He preached His gospel to the spirits in Hades, many of the illustrious men of the heathen world, and Aristotle among them, were in the crowd of prisoners to whom He brought redemption.

Suarez goes on to quote from Alexander of Aphrodisias, who is called the commentator *par excellence* on Aristotle, (A. D. 200), and who in his book on Fate, "admonishes, referring to Aristotle

as his authority, that we should pray to God for that good which He can grant or withhold, and, in his interpretation of the Physics, remarks, that the mover of heaven does not move it from necessity. For, he says, the good do not act in this manner, even when they always do the same thing. Rather, they have a power to the contrary. Finally, Averroes says, that according to Aristotle God acts neither from necessity nor from free choice, but in an altogether elevated way known only to Himself and past the finding out of men."

It is frequently asserted that Aristotle denies all possibility of a love of God to men, and of friendship between man and God. This is explicitly contradicted by the passage already cited, in which it is affirmed that wise and good men are especially dear to God. It is only a friendship of equality, in which each one confers and receives benefits, which Aristotle intends, when he says that there can be no mutual love and friendship between God and men.

Having finished the elucidation of his third Thesis, on Providence, Dr. Rolfes proceeds in the fourth Thesis to an analysis of Aristotle's doctrine on the Soul. After this, the fifth Thesis which is the last, treats of the End of Man and Ethics.

For convenience sake, I will review the last thesis in the present article, reserving the fourth, which needs more space, for a later number.

FIFTH THESIS.

OF THE END OF MAN AND ETHICS.

1.—The earthly, temporal end.

2.—Shortcomings of Aristotelian Ethics.

3.—The Higher Moment in the same.

"In the solution of ethical questions concerning the end of man and the essence of morality, Aristotle has been less felicitous, inasmuch as the natural perfection of man by the practice of virtue is set forth by him in a one-sided manner to the cost of the religious element, without reference, also, to the completion of the perfecting process in the future life. Although both these shortcomings can be explained by the reason that he speaks in his Ethics only of the end of earthly life, and makes no mention of a life beyond as something withdrawn from human knowledge, nevertheless, in his doctrine of the cognition of truth as the highest object of human effort, there is a link given which connects the temporal with the eternal destiny of man."

We can easily suppose a reason why Aristotle confined his Ethics within the narrow sphere of political, social and individual well-being, regarding virtue as chiefly useful to make a man happy, to produce social order and political prosperity, and considering religion in its relation to the welfare of States. Although endowed with the highest grade of metaphysical genius, he was a very practical man, with an uncommon degree of common sense, and not addicted to building castles in the air. The men with whom he lived, of Athens, Macedonia, and the Grecian States in general, were not receptive of a high, ideal morality or a religious philosophy.

But yet, in undertaking to show how, by wisdom and virtue, men could fulfill their earthly destiny and attain a true happiness which the common miseries of life could not take from them, his theme demanded a reference to the authority and the goodness of God, and to the hope of a better life beyond the grave. Aristotle does indeed present to view, as the object toward which the wise man should direct his thoughts and efforts, an approach toward God, and an assimilation to His wisdom and goodness. But he fails altogether to show how contemplation and virtue can make a man perfectly and permanently happy in this life, prescinding from the expectation of a perfect felicity after death. If he had found in his philosophy a solution of the enigma of human destiny, he would no doubt have given it. But he did not and could not, and he was too soberly rational, to employ his imagination in building a poetic superstructure on the basis of his metaphysics. By his natural theology he comes up to the door of a spiritual religion, but he does not open it and enter in. The truth is, that the problem of human life and destiny was too mysterious and enigmatical for a solution in harmony with the highest truths which he had gained by philosophical speculation. Therefore, he halted on the threshold, after reasoning and speaking so wisely concerning God as the First and Final Cause, and while we are expecting him to utter the last words which will formulate the ultimate conclusions from his premises, he becomes silent. The Attic philosophy had gone as far as human reason can go in preparing the way for the Gospel, but it could not anticipate its disclosures. It was dawn, but not daylight. It was necessary that the Sun of Righteousness should arise with healing in His beams, that the Light of the World, Jesus Christ, should dissipate the obscurity which overhung the minds of even the most intelligent and virtuous in the heathen world.

AUGUSTINE F. HEWIT.

A WORD ABOUT NON-SECTARIAN CHARITIES.

THE problem presented to Catholics in their dealings with such benevolent institutions as are usually classed under the head of non-sectarian charities, is a delicate one ; yet it is impossible to ignore it or evade its solution, since it confronts us daily in the most familiar walks of life.

The cause of charity is sacred. It is a part of the practice of our merciful faith to succor the needy without question and without reserve. Sickness and poverty know no creed, and since aid given to the suffering poor can never be misbestowed, it follows that Catholics need have no scruple about the fact of their donations being distributed by the hands of non-Catholics.

The position of the Church on this question is as tender as it is just. She acknowledges for her children every tie that binds man to his fellow. When has she ever denied, or failed to admit, in their broadest, fullest sense, the claims of our common humanity? Every pang of misery that rends the great struggling heart of the world meets an answering throb of pity in the bosom of the divine Spouse of Christ, and the lives of thousands of her best sons and daughters consume, like grains of incense, on the fires of her love for man. But where benevolence is linked to schism ; where the cloak of charity is used to cover the teaching of pernicious doctrines ; where a wider scope is given to error under the specious plea of benefiting the poor, there the Church's condemnation is final and inexorable.

The distinction between a philanthropy directed toward the relief of material wants—which may be expressed in contributions to charitable institutions without a specific religious character, such as hospitals, asylums and others that aim chiefly at the alleviation of bodily ills—and any act that tends, directly or indirectly, to facilitate the teaching of false doctrines, such as assistance rendered in building up Protestant missions and schools, is sufficiently plain to be easily understood. The one need not exceed in intention, whatever it may do in fact, the observance of that universal law of charity which imposes its obligations on all mankind without distinction ; the other is simply a propagation of heresy.

The practical working of this principle in America applies to Catholic support of charities ostensibly without sectarian bias, but as a matter of fact exclusively under Protestant control. That many Catholics do contribute, consciously or unconsciously, to the success of these institutions, not by money alone, but by personal

exertions and influence, is beyond question. There are many motives ramifying from the central one of philanthropy which impel them to do so. The desire to promote good feeling and preserve friendly social relations with their neighbors is one, and not an unworthy one; the wish to acknowledge in kind the generosity shown to Catholic institutions may be another; and the yearning so many noble souls feel to meet their brethren who lack the faith on some higher ground than the dead level of that species of materialism which furnishes the ordinary basis of intercourse is a third.

The last motive is worthy of all reverence. Bound as we are by countless ties of interest, of attachment, and of kindred, to the non-Catholics with whom we live, it is not strange that we should seek to sanctify in the service of God the natural, human affections of our hearts; and welcome with joy any neutral ground that seems to promise immunity from the bitterness of controversy, and the benefits of co-operation in a good work; and it is a matter for deep regret that hopes so founded should often meet with disappointment and rebuff.

The Catholic who attempts to join with his non-Catholic friends in a work of charity ordinarily finds himself at a disadvantage from the beginning. He discovers that while the management may be an amalgamation of representatives from the different sects, or from no sects at all, the atmosphere is distinctly Protestant. On no other ground is a Catholic so compelled to acknowledge, and in a measure condone, the existence of heresy, as in a voluntary association with organizations such as we have alluded to. He sees that he must pursue the humiliating policy of pocketing his faith, and avoid the slightest evidence of it if he would preserve peace and concord, and he realizes, that though the term non-sectarian may insure the admission of Infidel or Jew, Pagan or Christian to the counsels and the benefits of the charity, it implies no relaxation of a determined war on every manifestation of a Catholic spirit. If any religious forms are observed in these institutions they are Protestant as a matter of course, and the Catholic who has given aid to what he believed to be a meritorious work of mercy, is often obliged to stand helplessly by and see Catholic beneficiaries forced to the issue of joining in these exercises, at least outwardly, or else of losing the shelter which their necessity demands. He sees children, whether Catholic by baptism or not, educated on Protestant lines, and dependent for particular religious training on the opinions of

or the whims of superintendents and matrons, and, by the fact of his contributions, becomes accessory to these things.

Yet, the question on which this subject hinges, the really vital point of the matter, is not the actual harm that may be done, but the good that is left undone. We cannot set aside the fact that faith is a vivifying and active principle in our lives, whose influence is essential to the proper performance of every duty, and not merely a shifting convenience, to be assumed or laid aside as expediency or caprice may dictate. Charity without faith is an anomaly. Such charity as exists outside of the Catholic Church, is, at best, but a blind and feeble struggling toward light of the germ of Christianity, dwarfed and perverted, yet still retaining a memory of its divine origin.

It is useless to deny that the ideal of a life which is in accordance with a strict rendering of the law of faith, cannot be realized without sacrifice. Was it ever promised any Christian that he should be exempt from sacrifice? As to the average American Catholic it cannot be said that he fails to recognize this truth, and he certainly does not lack courage. He is willing to defend his faith, and even becomes aggressive if he suspects the existence of a deliberate attack upon it; and yet he is sometimes found to handle his principles in a way which would indicate that he shrinks from pursuing them to their ultimate conclusion. Since the formation of the Republic we have been cursed, nationally and individually, with a passion for expedients and compromises; and the time has come when Catholic Americans are beginning to feel the infection. The late remarkable experiments in regard to the schools have furnished a significant illustration of this fact.

This spirit of conciliation and compromise, this tendency to meet unbelief half way and patch up a truce, can only end by becoming a menace to the preservation of the faith in America. The apologists for such a course of action plead the necessity of maintaining close and amicable relations with our fellow-citizens, and, above all, the importance of identifying ourselves with the commonwealth. How, while a spark of justice remains in the breasts of men, is it possible to separate us from it? Have we not been identified with it from the beginning? Were not our destinies interwoven with it from its very conception? There never has been, there never will be, a political separation of Catholics in America. The Church here has never been hampered with the remains of an effete semi-political system as in France, or compelled to bow beneath the iron yoke of

an arbitrary rule as in Germany. Be it for weal or woe, our fate is linked indissolubly to the fate of the Republic. And to those who, through ignorance or prejudice, would deny us, even by implication, the sacred rights of a common nationality, we may well respond after the fashion of St. Paul: "You are Americans, so are we: Your fathers fought and died to leave an inheritance of freedom, so did ours: You are Christians, (be it said with all humility) we are more." Why then should we put ourselves in the position of seeking recognition? We have nothing to gain and all to lose in pursuing a policy that seeks to level away religious distinctions and lower the lines that divide faith from infidelity.

But to return to the subject of charities. It is scarcely credible that any Catholic who contributes to a non-sectarian charity does so because he believes it more worthy of support than our own Catholic charities, those radiant jewels in the diadem of the Church, but there is reason for mooting the question, because there is room, probably everywhere in our mixed community, for improvement in the way of extending a more active sympathy to our own undertakings. No more powerful argument against a philanthropy that attempts to dispense with the necessity for a paramount religious influence could be adduced than a careful and intelligent study of parallel institutions, Catholic and non-Catholic.

We will find the former instinct with the life of the Church, permeated throughout with the spirit of her laws; and we will find at the same time that each one is characterized and governed by an individual spirit of its own, adjusted to its needs with the perfection of divine wisdom; while the other depends, as a rule, on the resources of human intelligence, and its efforts for good are bounded by the limitations of human patience. Here may be read the secret of the success of Catholic management in such difficult and important charities as reformatories. How does the work accomplished in a house of the Good Shepherd compare, as a general thing, with the pitiful endeavors made under other auspices? Let the unprejudiced judge according to the merit of the facts. What, from the natural point of view, could be more strongly opposed to the desires of passionate, undisciplined wills, enfeebled by previously unresisted temptations, than the spirit of penance which animates every action in a refuge conducted by religious of the Good Shepherd? Yet, experience in these houses teaches that the sincerely penitent soul is so swayed by the influences of grace as to cause the reformation, if successful at all, rarely to stop short of the higher

work of reparation. Are saints molded elsewhere from such material as drifts to the doors of reformatories, the very dregs and offscourings of humanity? Reformation, in a certain sense, may be accomplished, and a regular life may be led from worldly motives, but the supernatural life of reparation—never.

What is said of Catholic reformatories may be said, according to its kind and degree, of every other Catholic charity. In a comparison instituted between Catholic and non-Catholic orphanages, the all-important question of education enters as of paramount importance; and, in asylums for aged men and women, Catholic environment is surely essential. It is, unfortunately, true that the munificent endowments of many of the non-Catholic homes for the aged enable them to offer superior advantages in material comforts, and this is a consideration that tempts many, but can hardly weigh against the privileges of the Sacraments, the daily Mass, the graces announced by the sound of the Angelus and those other merciful means, of which the minute tenderness of divine love makes use to recall poor wandering hearts to the duties they may have forgotten or hardly known before. Examples might be multiplied indefinitely, and all would go to prove how little real benefit (if by the word we mean eternal rather than temporal interests) is bestowed by a charity divorced from faith.

It is the folly of the age to regard the minor practices of faith as of comparatively little importance, to look on them as merely ornamental appendages, a pious embroidery on the garment of religion, adding nothing to its utility. Catholics who know the Church to be integral, vital and perfect in every part, will not easily fall into this error, unless indifference to the separation of religion from education and charity lead them into that fatal fallacy.

We have every reason to appreciate and value our dignity as children of our mighty Mother, without declining the obligations it entails of asserting it without compromise. We are noble by adoption. The Church wraps us in her own royal purple in our cradles; she guards and fosters our youth that she may confide to our riper years the glorious task of preserving the faith in all its pristine strength and purity for those who are to follow us. Should we prove unworthy of the trust, because fidelity must be purchased by the sacrifice of secular interests or even of friends who, whilst they follow us with cheer along familiar pathways in the journey of life, may turn from us at the doorways of life and death, having no words to share in our joy when our new-born child

receives the sacred waters of baptism, and no prayers to whisper over our beloved dead.

There is no more effectual remedy for a dangerous or undesirable inclination than to counteract it by supplying a new and wholesome occupation, and that rule applies admirably to the subject under discussion. In the ages of faith, care of the poor and the infirm was not, as it is now growing to be, exclusively the prerogative of religious consecrated to the work, but the privilege and the duty of every layman as well. We have lost immeasurably by withdrawing from personal contact with the objects of our charities; no generosity as regards mere money can atone for it. If there were to be a re-awakening of the zeal that in medieval times made every man and woman, according to their means and opportunities, the centre of a little group of pensioners, who in turn furnished their benefactors with occasions to practice all the virtues, it would provide a safe outlet for the enthusiasm of youth, the leisure of age, and the surplus of wealth. It is true we have the Conferences of St. Vincent de Paul, but we have never obtained such results from them as France saw in their beginning. We need the active evangelization of another St. Vincent, and, if that were possible, we would speedily realize in experiencing the holy reaction of charity, a truth forever sealed to philanthropists without faith,—that we can employ no more powerful agent in the work of our own perfection.

M. A. SELBY.

P. MATTEO LIBERATORE, S. J.

ON the eighteenth of October, about the hour of the sunset *Ave Maria*, the illustrious Father Liberatore died, after a short agony, at the age of eighty-two years.

For nearly two generations the name of P. Liberatore has been identified with right modes of thinking, and his profound and solid teaching has served as a sure sign-post of the direction in which the true solution of the modern intellectual and social problems lies. With the spirit of sacrifice peculiar to the institute to which he pledged himself as a member of the Society of Jesus, he never grew weary, even to the end of his day, when the lamp of life was barely flickering, to devote all his energies to the cause of truth and right.

Three weeks before his death he wrote the preface to Fr. Brandi's book, *La Questione Francese*, and our readers will recall an article on the Temporal Power, from P. Liberatore's pen, which appeared in the REVIEW some months ago, written with cheerful willingness at our request, who knew not at the time what a labor it entailed upon the aged priest.

Father Liberatore was born at Salerno, on the fourteenth of August, 1810.[1] At the age of ten years he lost his father, who had held a high position in the Neapolitan government, and the little Matteo, who was the oldest child in the family, became the trusted recipient of his pious mother's confidence in the administration of all their domestic affairs.

Five years later the boy was sent to a college which had just then been opened by the Fathers of the Society of Jesus at Naples; for his mother had been made aware of his ardent desire for intellectual knowledge and felt the advantage which a good education would give to her son. His success in his studies here was phenomenal and the ardor thus created in the youth was probably the first occasion which awakened in him the desire to give himself entirely to a pursuit in which the highest intellectual pleasure would appear to be a legitimate means to reach that perfection which his devout mother had taught him to apprehend as the true aim of life.

Accordingly on the ninth of October, 1826, at the age of sixteen, he entered the Society. After eleven years of scholastic training we find the young Jesuit appointed as teacher of philosophy which position he held for another eleven years, when the revolutionary movement in Italy caused his removal for a short time to the island of Malta. After his return to Naples he taught theology, and it was then that he fully realized the danger to which the prevailing systems of philosophy were exposing the theological student by the decided and steady departure which manifested itself, from the methods of the scholastic system as formulated by the Angelic Doctor.

It was during these years that P. Liberatore first published the outline of his philosphical course, in which he set forth the principles of St. Thomas and cast their light upon the various philosophical theories then defended by the so-called progressive schools. The test proved disastrous both to the rationalistic methods of reasoning and likewise to certain systems propounded by Catholic philosophers. Whilst the new movement back to scholasticism was stig-

1 The principal facts of this paper are taken from an article in the *Civilta Cattolica* (Nov. 5, 1892), of which admirable periodical P. Liberatore was one of the founders.

matized by some as the work of obscurantism, the great body of Catholic teachers and theologians quickly recognized the danger and defects pointed out by P. Liberatore and endorsed a movement led by so superior a champion, and new editions of the *Institutiones Philosophicae* were multiplied, and spread the new leaven throughout the higher Catholic schools. Leo XIII upon his accession to the papal throne attested the singular merits of P. Liberatore in the direction of the reform movement. Himself thoroughly convinced of the necessity of a return to the lines of St. Thomas in the matter of Christian philosophy, he selected P. Liberatore as one of the *Quinqueviri* of the *Accademia Romana* to whom the care of promoting this work throughout the Catholic world was to be committed.

Among the philosophical works of P. Liberatore distinguished by their deep and searching character may be mentioned the two volumes entitled *Della Conoscenza intellettuale* and two others *Dell' Anima umana* and *Del Composto umano.* His analytical power, thoroughly trained and developed, as is shown in the *Institutiones Philosophicae,*[1] served him on all occasions to dissect with accuracy the erroneous doctrines of those who ventured to speculate in a field where the imagination can only be kept from playing proxy for reason by the severest logic on one side and the infallible guard of revelation on the other. An example in point is P. Liberatore's confutation of *Rosminianism.* If we except the recent *Trutina Theologica*, there is none among the several weighty critiques which have appeared from representative philosophers, especially in Italy, of Rosmini's *Nuovo Saggio*, superior to that which P. Liberatore gives in his treatise on Universals. Rosmini, though a saintly priest and a singularly acute mind, had in his early years been imbued with principles of Locke and Kant. The first impression strangely clung to him and biassed his judgment so as to make him incapable to an extent of realizing the process of the scholastic reasoning. The ardent admiration which the originality and brilliancy of Rosmini called forth were perhaps less dangerous to their author than to the host of disciples who would follow out the deductions of their master with a less keen discrimination between what was false and true in the principles than might have been apparent to him were he confronted with the fact that he encroached on the domain of right faith.

1 Besides the *Institutiones Philosophicae* which embrace three volumes including that on Ethics and Natural Law, there are two Compendiums of the same work which were until recently used in the best Seminaries as text books of philosophy.

But to return to P. Liberatore. His philosophical teaching assumed a more directly practical character when, in 1850, he became one of the founders of the *Civiltà Cattolica*. Associated with him were Taparelli, Bresciani and Curci. It was necessary that the Catholic press in Italy should take a decided stand. To do so it needed some leader at once master of the political situation and of the principles which would bring about a deflection in the prevailing current of thought and action. Pius IX looked for a strong man to point the way, but strong men were rare at that day, and they were needed everywhere. The Society of Jesus, attached to the Holy See by a special vow, its members learned, devoted to every good cause, fearless, and, as a responsible body, prudent, could do more, and do it more safely, than any single man. That the *Civiltà Cattolica* has been a leading force for good in Italy and outside of it cannot be gainsaid. And this is the praise of P. Liberatore, whose pen was active from its first *quaderno* to the last, in which an article appeared by him on the course of studies in our seminaries.

His writings during the period of over forty years cover nearly every phase of social, scientific and national life. He was not merely the sober philosopher who reasoned upon principles without application to concrete circumstances, and he knew how to give to his exposition that coloring which renders it intelligible and appreciable. It is sufficient to cite some of the titles of his later works, such as his *Philosophical Comedies*, his *Dialoghi*, *Marriage and the State*, etc. etc. to convince us how thoroughly alive P. Liberatore was to the tastes as well as to the needs of our time. The entire collection of his books would make more than a dozen good sized volumes besides the *Opusculi* on various important questions.

Yet his activity was not confined to teaching or writing. His ability as a director of souls flowed as a consequence from his discernment of spirits and his acquired gift of analyzing the movements of the interior man. This gave him great influence with those who in turn were capable of directing others. For several years he exercised the function of rector at the Roman College and, though not a man of affairs by temperament, the order of his own life and his fidelity in the observance of every rule of the Institute of St. Ignatius could not fail to send their beneficial influence from the head to the members whom he ruled. To minister to the sick was one of his greatest pleasures.

Beautiful things are told by the members of the household in which he lived for so many years regarding his charity, his humble modesty, his love of poverty and the poor, and his spirit of obedience to his superiors. The last days of his life, when stretched upon the bed of sickness, revealed the charming traits of a character hidden to the world in all except such rough outlines as one might trace from his writings.

On the thirtieth of September he was forced to keep his bed. He felt that his hours were numbered. A brother priest had previously alluded to the fact of death awaiting him, when he said, in his simple, touching humility: "Yes, and perhaps I shall have to remain in purgatory till the end of the world."

Strengthened by the frequent reception of the Sacraments during that last illness, surrounded by the brethren of his community, and cheered by the Apostolic Benediction of the Sovereign Pontiff, who held the saintly priest in affectionate regard, P. Liberatore fell asleep in the Lord, keeping the smile of lovely resignation upon his countenance, even as in life, so that those at his bedside hardly realized that his soul had departed.

RESURGET AETERNIS XPI MUNERE DIGNUS BONIS.

CONFERENCES.

THE ASSOCIATION OF CHRISTIAN FAMILIES.

In the October and November numbers of the REVIEW we published all the documents relative to the Association of Christian Families recently established by Brief of Leo XIII. In a paper entitled "Why Bring the Flocks to Nazareth," of the last issue, the singular advantages of this union and the methods best adapted for its efficient introduction into our parishes were pointed out.

We now give a summary in English of the privileges which the establishment of the Association by the proper diocesan authority entails for its members. A translation of the *Statutes* or rules was already given side by side with the Italian original in the October number.

PLENARY INDULGENCES.[1]

The associates who, having worthily received the Sacraments of Penance and the Holy Eucharist, visit the parish church or a public oratory, and there pray devoutly for some time, according to the intention of the Sovereign Pontiff, gain the following Plenary Indulgences:

I.—On the day of admission to the Association, after having pronounced the form of solemn consecration prescribed for the purpose.

II.—On the day each year when this consecration is solemnly renewed by the members in a body.

III.—On the following feasts:

1. Christmas.
2. Circumcision.
3. Epiphany.
4. Easter.
5. Ascension.
6. Immaculate Conception, B. V. M.
7. Nativity, B. V. M.
8. Annunciation.
9. Purification.
10. Assumption.
11. St. Joseph (19 March).
12. Patronage of St. Joseph (III Sunday after Easter).
13. Espousals, B. V. M. (23 January).

1 For the Latin original see November number, *Analecta*.

IV.—On the titular feasts of the Association.

V.—On one day of each month (to be selected at will), provided the devotion has been regularly performed in common before the image of the Holy Family during that month.

VI.—At the hour of death, if, though unable to receive the Sacraments of Penance and the Holy Communion, they pronounce the holy name of *Jesus* with their lips, or, if incapable of speech, at least with their hearts.

PARTIAL INDULGENCES.

I.—Each associate who visits some church or oratory and prays there with contrite heart for the interests of the Catholic Church, gains an indulgence of *seven years and seven quarantines* on the following feasts:

1. Visitation B. V. M.
2. Presentation B. V. M.
3. Patronage B. V. M.
4. Every day on which the family, whose members are inscribed in the Association, performs with contrite heart the prescribed prayers before the image of the Holy Family.
5. Any day on which the associates have a general meeting in the interests of the Association.

II.—Each time that the members devoutly recite the prescribed prayer before an image of the Holy Family they gain an indulgence of *three hundred days.* (The prayer is given below.)

If sickness or any other legitimate cause prevent them from reciting this prayer, the same indulgence can be obtained by saying five *Paters*, *Aves* and *Gloria Patris.*

III.—Once a day an indulgence of *two hundred* days may be obtained by devoutly reciting the following ejaculation:

Jesus, Mary, Joseph, enlighten us, help us, save us. Amen.

IV.—Any one who induces others to join the Association gains an indulgence of *one hundred* days.

V.—An indulgence of *sixty days* is gained:

1. By assisting at Mass or any other common devotion in the parish church where there is an Association of The Holy Family.
2. By reciting five *Paters* and *Aves* for the deceased members of the Association.
3. By making or procuring the restoration of peace in a family where there is domestic strife.

4. By aiding in any way to bring back to the right way of living families that have neglected their duties as Christians.
5. By teaching children the precepts of the Christian doctrine.
6. By performing any good work which directly redounds to the good of the Association.

All the above-mentioned indulgences are applicable to the Poor Souls in Purgatory.

OTHER PRIVILEGES.

Masses said for the souls of departed members of the Association enjoy the *privileged altar*, no matter at what altar they are said.

Parish priests in whose churches the Association exists enjoy the *privileged altar* three times each week, provided they do not already possess this privilege.

They have also the right of certain blessings already contained in the Faculties usually given to missionary priests in the United States.

ACT OF CONSECRATION

OF CHRISTIAN FAMILIES TO THE HOLY FAMILY OF NAZARETH.

O Jesus, our most loving Redeemer who, having been sent from heaven to enlighten the world by Thy teaching and example, didst choose to spend the greater part of Thy mortal life in the humble home of Nazareth, didst become subject to Mary and Joseph, thus rendering sacred above all others that family which was to become a model to all other Christian families, kindly accept the consecration of this our household, whose members entirely devote themselves to Thee. Protect and guard us and confirm us in Thy holy love, and in the bonds of peace and Christian charity, so that we may become like to the Holy Family, our model, and that each of us may be destined to partake in the happiness of heaven.

O most loving Mother of Jesus Christ and our mother Mary, make this our offering acceptable to Jesus through Thy own love and kindness, so that He may grant to us His gifts and blessings.

O Joseph, most holy guardian of Jesus and Mary, help us by thy prayers in all our needs of soul and body, so that in union with thee and the Blessed Virgin Mary it may be our lot to give eternal praises and thanks to our divine Redeemer.

PRAYER

TO BE RECITED DAILY BEFORE THE IMAGE OF THE HOLY FAMILY.

O most loving Jesus, who didst consecrate Thy elect family on earth by Thy unspeakable virtues and the examples of domestic life, look kindly upon this our household, whose members pray, kneeling at Thy feet, that Thou wouldst be propitious to them. Remember that this home belongs to Thee, because it has been especially consecrated and devoted to Thee. Look kindly upon its members; protect them against all dangers; give them Thy help in their needs, and bestow upon them that virtue by which they may ever persevere in the imitation of Thy Holy Family, so that, faithfully persevering in Thy service and love, we may at the end of our mortal lives, continue to sing Thy eternal praises in Heaven.

O Mary, dearest Mother, we implore thy protection, assured that thy divine and only begotten son will listen to thy prayers.

Thou, too, most glorious Patriarch St. Joseph, help us by thy powerful patronage, and place our petitions in the hands of Mary that she may offer them to Jesus Christ.

NOTE.—Those who are, for any legitimate reason (through sickness or otherwise), hindered from saying this prayer, may gain the allotted indulgence by reciting devoutly *five Paters*, *Aves* and *Glorias*.

MAY A PRIEST ACT AS OFFICIAL WITNESS AT A NON-CATHOLIC MARRIAGE?

EDITOR AMERICAN ECCLESIASTICAL REVIEW:

The case of a priest being asked to assist at non-Catholic marriages is becoming daily more frequent. I know of four such cases within a brief period. This fact raises the question: May a priest assist as an official or authorized witness at such marriages? And in view of its practical importance, the REVIEW, I believe, would do quite a service to the missionary priest by discussing it. The subject was touched upon in the February number (p. 146), but a fuller treatment is desirable. There the writer seems to hold that it is allowable for a priest to assist at such marriages, and refers to Laymann, Lacroix and St. Liguori as favoring his view. Laymann and Lacroix I have not been able to consult, but I have consulted St. Liguori, and am not satisfied that he can be justly classed on the side of the writer. Here are his words in the place referred to; Praeterea satis excusantur a culpa parochi ut ait Laym., g. n. 8, qui assistunt matrimoniis haereticorum in locis ubi est consuetudo, et mixti sunt haeretici cum Catholicis, *juxta mox dicenda in q. seq.*" (Lib. vi, n. 54.) Now, what

does the author mean by "matrimoniis haereticorum?" Does he mean marriages where both contracting parties are non-Catholics, or marriages between Catholics and non-Catholics—mixed marriages? The reference in the concluding words—"juxta mox dicenda *in q. seq.*"—seems to point to the latter meaning. The pertinent part of the "q. seq." runs thus: "Utrum, justa accedente causa, licitum sit matrimonium contrahere cum haereticis?" To which the author answers that it is lawful, under certain conditions, for Catholics to marry non-Catholics; and then adds the only words that are to our purpose: "Quando autem licitum est Catholico contrahere cum haeretico, tanto magis licebit parocho assistere ad tale conjugium." With due respect, then, it seems to me that St. Liguori treats of quite a different question from that which the writer had in view. Besides, granting that the Saint is speaking in the above passage of purely non-Catholic marriages, he plainly requires a legitimate custom (in locis ubi est consuetudo) to justify the action of the priest. Now, does such a custom exist in the United States?

On the other hand, I find that the late Archbishop Heiss, in his treatise *De Matrimonio*, pp. 287–871, maintains that the Sacred Congregation has more than once expressly decided that a priest cannot assist at the marriages of baptized non-Catholics. He cites two such decisions; but do they remove all reasonable doubt on the point? One seems to be altogether *extra rem.* Perhaps the REVIEW would favor its readers with the full text of question and answer in both cases, and discuss them in reference to the subject.

SACERDOS.

Resp. The passage from St. Liguori, to which our reverend correspondent refers, speaks undoubtedly of non-Catholic marriages (not *mixed* marriages), as is plain from the text of Laymann, whom he cites. But as he mentions "matrimonia haereticorum" in connection with "locis ubi est consuetudo *et mixti sunt* haretici cum Catholicis," the reference to the *mox dicenda* must be limited to the latter part of the sentence only.

The apparent contradiction between the theologians mentioned in support of the affirmative, and the decisions of the S. Congregation to the contrary, as cited in part by Archbishop Heiss, are fully explained in the paper on the subject contained in the present number.

THE WEARING OF THE FIVE SCAPULARS.

Qu. Although I have read the different articles on the scapulars in the back numbers of the REVIEW, I am still in doubt about some details, which I would like to have cleared up.

I. Is the enclosed pair of scapulars (five) valid? I purchased them from a Catholic bookseller, who tells me that they are the only kind sold.

(The scapulars sent us consist of *three* distinct pieces: the *brown* and *blue* and the *white* and *black* being sewn together at the four sides show only *one surface* of each scapular. Between them is the *red* scapular. The three pieces are sewn together at the top, and the corresponding parts, front and back, are connected by two strings of red wool.)

Resp. We regret that the prevailing fashion of turning the five scapulars into three should admit of doubt as to their validity, but we must repeat our previous statement, which rests upon good authority.

According to P. Beringer, S. J., Consultor of the S. Congregation (in his edition of Maurel's standard work on Indulgences), it is plain that a piece of cloth cannot be called a scapular unless it is formed of two separate rectangular (oblong) parts hanging over the shoulders, one in front and one on the back. Any other arrangement does not correspond to the religious garment commonly known as scapulars. Hence, says the same authority:

1. The so-called scapulars, in which two pieces are made into one, *although it represent different colors*, are not scapulars, and therefore invalid. (Decr. auth. 423, ad. 6.)
2. The several scapulars so united that they make but one, either by *sewing them together at the four sides*, or by making one the basis upon which to sew another of smaller size, are invalid. (Op. cit. ix, ed. p. 402, b.)

These conclusions rest, moreover, upon a decision of the S. Congregation, which declares that the scapulars representing the different orders or confraternities are to be kept distinct. "Scapularia sint distincta, *i.e.*, *vere quinque* scapularia sive totidem sive duobus tantum funiculis unita . . . . non vero unum tantum scapulare, in quo assuantur diversi coloris panniculi, prout ab hac S. Congregatione jam cautum est." (S. R. C. 26 Mar., 1887.)

Fr. Beringer suggests that the *white* scapular, bearing the red and blue cross on the outside, be uppermost, next the *brown*, the *blue*, the *black*, with the *red* or Passion scapular (the image of the crucifix and the SS. Hearts facing outward) on the other side.

Whilst the five scapulars are thus to remain distinct, they may be joined by one pair of strings of red wool and sewn together at the top, or even half-way down each side.

II Qu. I have been enrolled with a pair of scapulars, such as I send you, by a priest having the proper faculties. In case the answer to the first question be in the negative, is my enrolment valid, or must I be enrolled again?

Resp. If the enrollment took place before 20 July, 1884, it is certainly valid, since Leo XIII has by a rescript of that date declared a *sanatio* of all investitures defective in form, which were made *bona fide* up to that time. As to later investitures with the defective scapulars we would not venture to say that they are absolutely invalid, nor would we stand for their validity. The S. Congregation has answered doubts in reference to the matter by stating that the Ordinary of each diocese should separately apply for a *sanatio* in cases of this kind, since they are, as a rule, local. We give the decree, which is of recent date, in the present number. Cf. *Analecta.*

III Qu. The REVIEW (vol. III, p. 376, n. 6) says that, in renewing the five scapulars, the *white* scapular of the H. Trinity must be blessed again. Can this be done separately by a priest who has received *special* faculties for blessing the five (four) scapulars?

Resp.—Assuredly.

IV Qu. Where can I send the names of those enrolled in the *Brown* Scapular? I do not know of any confraternity in this diocese. Can those whose names were forgotten to be registered two years ago be still sent to the confraternity-centre, or is the enrollment invalid?

Resp. The places to which the names can be sent are given in the REVIEW, vol. I, p. 134, n. 4.

The names may be sent to the Carmelites at any time, although it is generally understood to be required within a year.

The restrictions with regard to the formalities required for investiture in the Scapulars are, as we have shown on a previous occasion, essential to guard the devotion itself from becoming a mere formality. The various fashions introduced in the making of scapulars by the arbitrary views of, no doubt, well-intentioned persons, and which have been taken up without suspicion by others, are a proof of this. If any change of form is left to the discretion of the devout pattern-makers we should easily find a way of reducing all the scapulars to a little twisted ribbon of various colors, retaining the symbolism but not the devotion which is enlivened by the very exactions of minute fidelity to prescribed forms.

THE VOTIVE OFFICES AND THE ROMAN ORDO.

Qu. Is the following *Monitum* in the "Ordo" (Pustet) authentic?

Omnes, qui vel pro se ipsis, vel secundum provisionem ordinarii privilegium acceperunt, recitandi Off. Div. secundum *Kal. Clero Rom. propr.*

a, tenentur post acceptionem recitare hoc off., neque amplius licebit illud relinquere; *b* tenentur, nisi adsit speciale indultum, illud recitare, modo ut Romæ vocatur, *pro utentibus extra.*

Resp. We do not think that there is any sanction for the above statement, although it has been repeated in the Ordos since 1885, and many have followed it on the ground "standum pro Kalendario."

The decree (5 July, 1883), which authorized the recitation of the votive Offices in place of ferials, etc., states distinctly: "*Singuli de utroque Clero quoad privatam recitationem ad libitum*, et, quoad choralem recitationem, de consensu Capituli seu Communitatis ab Ordinario semel pro semper adprobando."

The only exception made with regard to those who recite the "Roman" Office is that in place of the Tuesday Office, "de Sanctis Apostolis," they have the votive Office, "de SS. Petro et Paulo." Neither Gardellini's last Appendix to the Decreta Authentica, which goes up to the end of the year 1887, nor any subsequent decision, to our knowledge, has changed the liberty of choice which individual priests had everywhere in regard to these votive Offices.

In cases where the votive Offices have been *substituted for the ferial offices by the Diocesan Bishops*, and are permanently *incorporated in the Kalendarium*, there they become obligatory. Such is the case with the Offices of Thursdays (de SS. Sacramento), and Saturdays (de Immaculata Concept.), which our Bishop obtained as a privilege, and substituted permanently for the ferial Offices on those days. These two Offices, being identical with the newly privileged ones, remain, therefore, obligatory as heretofore.

Whether any of the Bishops in whose dioceses the Roman Ordo is used have made the other votive Offices obligatory is not indicated in the above Ordo, nor is it likely that such obligation exists. The restriction with regard to chapters and communities reciting the Office in common and publicly would certainly not apply to the diocesan clergy as a body.

THE HOLY NAME AND THE LAST PLENARY INDULGENCE.

Some time ago the *Irish Ecclesiastical Record* discussed at considerable length the question whether the invocation of the holy name of *Jesus*, of which mention is made in the briefs addressed to the Bishops regarding this blessing, is essential to the gaining of the Plenary Indulgence in *articulo mortis*.

At the instigation of the Archbishop of Dublin, a decision has been given in the case to the effect that the invocation, at least mentally, of the holy name of *Jesus* is an essential requisite to the obtaining of the Plenary Indulgence in *articulo mortis*. We give the text of the *Dubium* which briefly reviews the two sides of the controversy, and the answer of the S. Congregation. Cf. *Analecta*.

ORATIO IMPERATA IN DOMINICIS MAJORIBUS.

Qu. Difficultas apud nos olim orta est et nondum effluxit nempe: Utrum oratio imperata recitanda vel cantanda sit in Dominicis majoribus?

Lector Studiosus.

Resp. Oratio imperata (ad tempus uti fieri solet) dicenda vel cantanda est in omnibus *Dominicis per annum* etiam majoribus I^ae^ et II^ae^ classis exceptis Dominica Palmarum et Dominica IV Adventus si haec occurrat cum Vigilia Nativitatis D. N. J. C. (Decret. S. R. C. 20 Apr. 1822.)

Colligitur etiam ex recentiori responso S. R. C. in Mecoacanen. Americae Septempt. ubi proponitur Dubium sequens: An in Dominica Passionis . . . dicere liceat orationem a Superiore imperatam? *Affirmative* juxta Rubricas et Decreta. S. R. C. 22 Mart. 1879.

Notanda est rubricarum distinctio inter festa I et II classis et Dominicas I et II classis, quae quamsis ejusdem ritus eadem non gaudent solemnitate.

NO COMMEMORATIONS IN THE VOTIVE MASS OF THE S. HEART.

By Decree of June 28, 1889, a votive Mass of the Sacred Heart may be celebrated on the first Friday of each month, where the regular devotions to the Sacred Heart are held at the same time. This Mass enjoys the privileges of a solemn votive Mass, even when it is said as a low Mass. It therefore has *Gloria*, *Credo* and only *one* oration.

The question has been asked whether any occurring feast of the same day should not receive commemoration in this Mass. The S. Congregation in answer simply reaffirms the general decision given May 20 of this year, whence it is plain that no commemoration of the occurring feast is to be made. (See the Decree in the *Analecta*.)

VERNACULAR HYMNS AT SOLEMN EXPOSITION OF THE BLESSED SACRAMENT.

Qu. Is it proper and lawful to have hymns sung in the vernacular at exposition of the Blessed Sacrament, for example, during the Forty Hours at the close of the procession, just before the "Tantum Ergo" is intoned? A number of priests were discussing the subject at a recent gathering, some maintaining that the vernacular was absolutely excluded from the liturgical service, others saying that there were some late decrees permitting the use of hymns in the popular tongue at certain portions of the solemn service. Would you kindly answer the matter in the REVIEW, stating whether the vernacular be allowed, and, if so, what manner of hymns; or whether the Latin only, and what hymns?

Resp. Hymns in the vernacular may be sung by the choir or congregation in the above-mentioned case, provided they are not translations of and exclude the proper liturgical prayers or chants. Nevertheless, it is true that the use of the vernacular is not permitted in the liturgical services of the Catholic Church. This needs explanation.

Reviewing the constant discipline of the Church, as expressed by the various decisions of the Sacred Congregation on the subject in question, it appears as if the latter contradicted itself in particular instances.

Formerly the universal custom in Catholic churches observed the Latin form of worship exclusively, which did not prevent the people, however, from understanding or taking part in it, as is still the custom in some Catholic countries. This explains the earlier decrees in which the practice of using hymns in the vernacular is altogether prohibited during common service. (Cf. Decr. S. R. C., 24 Nov., 1657.)

In its more recent decrees the Sacred Congregation indicates the purpose of its discipline, while admitting a wider interpretation of it in practice. From the various decisions we gather that while the liturgical service is to be carried out in the prescribed form, using the Latin language, the vernacular may be employed for the purpose of devotion, provided the prayers or hymns in the popular tongue

(1) are not used as a *substitute* for the prescribed liturgical forms [1] which must always be recited or chanted in Latin. Hence translators of the liturgical prayers, such as *Te Deum*, *Pange*

1 By *prescribed liturgical forms* are meant the prayers and rubrics found in the regular liturgical books, *i. e.* Missal, Breviary and Rituals.

Lingua, etc. are prohibited, probably because the custom of using them might lead to considering them in the light of substitutes to the gradual exclusion of the regular Latin liturgy.

This is evidently the meaning of the answer given by the S. R. C. (Feb. 27, 1882,) to the Bishop of Leavenworth, who asked :

"Utrum liceat generaliter, ut chorus musicorum (*i. e.*, cantores) coram SSo. Sacramento solemniter exposito decantent hymnos in lingua vernacula?"

S. R. C. Sic rescribere rata est :

"*Posse*, dummodo non agatur de hymnis *Te Deum*, et aliis quibuscumque Liturgicis precibus, quae non nisi Latina lingua decantari debent."[1]

The second limitation in the use of hymns and prayers in the vernacular tongue is that

(2) they must *not interfere with the prescribed order of the liturgical service*, that is to say, with the rubrics as found in the Missal or Ritual. Hence chants and prayers in the vernacular are prohibited immediately before the Benediction with the Blessed Sacrament, because the *Tantum Ergo* with the Versicle and Response, and the Oratio *Deus qui nobis*, etc., are supposed to precede directly the act of benediction, and are for that purpose prescribed in the Roman Ritual.

In this sense must be understood an answer given by the S. R. C. to the Archbishop of Naples (March 23, 1881), who asked whether the custom of reciting certain prayers in the vernacular before and after the Benediction with the Blessed Sacrament was permissible. The S. Congregation replied : "*Negative immediate* ante Benedictionem."[2] To the question by the same prelate whether the antiphons *Ave Regina Coelorum*, *Regina Coeli*, *Salve Regina*, *Alma Redemptoris*, could be sung *after* the Oration and *before* the Benediction of the Blessed Sacrament, the answer was : "Antiphonae eaedem praemittantur Hymno *Tantum Ergo.*"[3] This shows that even in the use of Latin hymns having otherwise liturgical sanction the order prescribed for the particular service must be observed to the exclusion of all else.

Wherever, therefore, the unity of the liturgical service is broken by the introduction of the vernacular, the latter may be looked upon as prohibited. This interruption of the unity of the liturgic service may take place in two ways—either by unduly separating the connection of the successive parts which are integral to the com-

1 Decr. auth. 5832 ad III. 2 Decr. auth. 6825, ad II. 3 Decr. auth. 5825, ad I.

pleteness of the act, or else by introducing matter which is foreign to the character of the devotion or the liturgical act.

For this reason the Sacred Congregation does not countenance the practice of introducing hymns in the vernacular during the solemn Mass (missa cantata), as we gather from a decision in a *Dubium* proposed by the Prefect Apostolic of Madagascar, who asks :

"Utrum tolerentur cantica in lingua vernacula etiam in Missis quae cum cantu celebrantur, salvo semper remanente usu cantandi *Introitum*, *Gloria*, *Credo*, *Sanctus* et *Agnus Dei?*"

The answer was :

"Cantica in vernaculo idiomate in functionibus et Officiis liturgicis non esse toleranda sed omnino prohibenda ; extra functiones liturgicas servetur consuetudo."[1]

S. R. C. Die 21 Junii, 1879.

The Mass is a single liturgical act, whose character is understood by all the faithful. In this it differs from the various devotions in connection with the exposition of the Blessed Sacrament, in which only the act of Benediction proper, together with *Tantum Ergo*, etc., form the strictly liturgical service. Hence anything which precedes or follows it is considered *extra*-liturgical, and therefore lawful unless it offends against the general principles already mentioned.

(3) The third restriction regards the quality of the prayers or hymns used in the vernacular. They must, of course, be becoming, both the place and the particular character of the devotions in connection with which they are used. The general discipline of the Church provides for this by requiring that the prayers used at any public function in the church must have the ecclesiastical *imprimatur*, that is such as are found in some approved book of devotion.

To sum up then, we gather from the decrees of the Sacred Congregation two conclusions.

First, that the *liturgical* service of the Church is to be maintained altogether in *Latin*.

Second, that the vernacular may be used for the purpose of furthering proper devotion among the people, provided it interfere not with the carrying out in full of the prescribed liturgy (in Latin) or leave the impression that it may be substituted for the liturgical service as laid down in the Ritual.

In regard to this latter point it is noteworthy that the celebrant, though he may *recite* prayers, during exposition, in the language of

1 Decr. auth. 5785 ad I.

the people, is not allowed to *chant* or *intone* any hymn in the vernacular.

"Utrum liceat sacerdoti celebranti ante vel post expletum Missae sacrificium publice recitare *preces vel hymnos in lingua vernacula* v. g. Novendiales B. Mariae Virginis, vel alicujus Sancti *coram SSo. Sacramento publice exposito?*"

S. R. C. resp. Affirmative *quoad preces tantum.*[1]

The evident reason of this is to guard against the possible error that the chants in the vernacular are portions of the regular liturgy.

1 Decr. auth. 5832 ad I.

ANALECTA.

INDULGENTIA PLENARIA IN ARTICULO MORTIS.

DUBIUM.

Gulielmus Archiepiscopus Dublinensis et Hiberniae Primas sequentis dubii declarationem enixe petit :

Nuperrime exarsit inter nostrates controversia de re quae, cum sacerdotum qui moribundis auxilium ferunt maxime intersit, haud levem excitat animorum perturbationem. Agitur de benedictione in articulo mortis cum Indulgentia Pleneria, concessa a S. M. Benedicto XIV, in Constitutione data die 5 mens. Aprilis anni 1747, quae incipit "*Pia Mater;*" et quaeritur utrum in locis Missionum ad lucrandam hujusmodi Indulgentiam requiratur tanquam conditio essentialis, ut infirmus, quamdiu suae mentis est compos, invocet nomem Jesu, ore si potuerit, sin minus corde.

Quidam autumant hujusmodi invocationem—oralem sive mentalem pro diverso moribundi statu—esse conditionem essentialem ad consequendam praefatam Indulgentiam ; et huic aiunt suffragari sententiae responsionem datam a S. Cong. Indulgentiis Sacrisque Reliquiis praeposita die 20 Septembris anni 1775 (apud Prinzivalli, n. 357 ad 7um).

Qui vero negant laudatam invocationem esse in locis Missionum conditionem sine qua non ad consequendam praefatam Indulgentiam, notant facultatem eam largiendi concessam fuisse Sacrorum Antistitibus in locis Missionum existentibus, seu quocumque tempore extituris, a S. M. Clemente XIV, die 5 Aprilis 1772. Secretarius S. Congregationis de Prop. Fide tunc temporis existens refert tenorem hujusmodi concessionis et ipsa concessionis verba prostant in pagella facultatis pro Episcopis in locis Missionum constitutis, a S. C. de Prop. Fide impresentiarum data.

Iamvero hisce Pontificis verbis ante oculos positis, fautores sententiae negantis advertunt ; 1° Pontificem nihil exigere nisi ut "servetur formula praescripta a S. M. Benedicto XIV in Constitutione data 9 Aprilis 1747, quae incipit "*Pia Mater.*" At vero in hujusmodi formula nullibi invenitur praescripta invocatio Nominis Jesu. Docent 2° responsionem S. C. Indulgentiarum jus quidem edere pro illis orbis partibus ubi Episcopi accipiunt facultatem impertiendi hanc Benedictionem cum Indulgentia Plenaria per Brevia in quibus praescribitur invocatio Nominis Jesu : existimant vero fautores praedicti laudatam responsionem nihil efficere pro locis Missionum ubi facultas impertiendi memoratam Benedictionem cum Indulgentia Plenaria exercetur non vi Brevium in quibus praescribitur invocatio nominis

Jesu—quae Brevia Episcopis in locis Missionum constitutis minime dantur —sed vi concessionis Clementis XIV quae de tali invocatione omnino silet.

Ita quidem hinc atque illinc acriter disceptatur, et sacerdotes qui curam gerunt animarum ancipites haerent, cum de ratione agendi hactenus servata, tum de certa agendi norma in posterum servanda.

Hisce expositis—vel paulo fusius quo status questionis plenissime innotescat—dubium, cujus declaratio a S. Sedis oraculo enixe efflagitatur, ita concipi potest:

Ut Christifideles in locis Missionum degentes et in ultimo vitae discrimine constituti valeant accipere Benedictionem in articulo mortis et consequi Indulgentiam Plenariam vi ejusdem lucrandam, ex concessione Benedicti XIV in Constitutione *Pia Mater* d. d. 5 Aprilis 1745—requirituruе tamquam conditio sine qua non ad lucrandam praedictam Indulgentiam ut aegrotus in locis Missionum constitutus, quamdiu suae mentis est compos invocet Nomen Jesu—ore si potuerit, sin minus corde?

S. Congregatio Indulgentiis Sacrisque Reliquiis praeposita, re mature perpensa praefato dubio respondendum censuit.

Affirmative, id est, invocatio saltem mentalis SSmi Nominis Jesu est conditio sine qua non pro universis Christi fidelibus, qui in mortis articulo constituti plenariam Indulgentiam assequi volunt vi hujus Benedictionis, juxta id quod alias decrevit haec S. Congregatio in una Vindana die 23 Septembris 1775.

Datum Romae ex Secretaria ejusdem S. C. die 22 Septembris 1892.

FR. A. *Card.* SEPIACCI, *Praefectus.*

L. ✠ S. A. *Archiep.* NICOPOLIT. *Secretarius.*

COMMEMORATIONES IN MISSA VOTIVA SOLEMNI SS. CORDIS.

DUBIUM.

Utram Missa votiva Sacratissimi Cordis Iesu, per Decretum diei Iunii, 1889, concessa pro ea feria VI., quae prima in mense occurit, habenda sit ut votiva pro re gravi, etiam si dicatur sine cantu (attenta praesertim dignitate festorum, in quibus haec Missa conceditur); an potius habenda sit ut votiva privata sine *Gloria* et sine *Credo*, cum omnibus Collectis a Rubrica praescriptis?

Et Sacra eadem Congregatio, ad relationem infrascripti Secretarii, exquisitoque voto alterius ex Apostolicarum Caeremoniarum Magistris, ita propositis Dubiis rescribendum censuit, videlicet:

RESP.

Detur recens Decretum in una Montis Politiani, 20 Maii, 1892. Facto postmodum Sanctissimo Domino nostro Leoni Papae XIII, per infrascriptum Secretarium relatione de primo Dubio, Sanctitas Sua resolutionem

Sacrae ipsius Congregationis benigne approbare dignata est. Die 22 Iunii, anno eodem.

CAI. *Card.* ALOISI MASELLA, R. C. S. *Praefectus.*
VICENTIUS NUSSI, *Secretarius.*

DUBIUM.

Missa votiva SS Cordis Iesu . . . celebrari debet sine *Gloria*, sine *Credo*, et cum tribus Orationibus, an ritu quo celebrantur Missae votivae solemniter cum *Gloria* et *Credo* et *unica* Oratione? *Negative* ad primam partem, *affirmative* ad secundam. S. R. C. 20 Mai, 1892.

DE FORMULA IN IMPOSITIONE SCAPULARIUM IN PLURALI ADHIBENDA.

Rector Decanus Ecclesiae B. M. V. . . . Diocesis Pictaviensis huic S. Congregationi haec quae sequuntur humiliter exponit:

Aliquando impositio Scapularium ab Ecclesia approbatorum ita pro frequentia populi protrahitur, ut fiat cum assistentium taedio et sacerdotis defatigatione, praesertim post primam puerorum Communionem vel exercitia Missionum, quia tunc permulti accedunt ad hos sacros habitus suscipiendos; quae praecaverentur incommoda, si sacerdoti liceret una tantum vice dicere formulam numero plurali, imponendo successive, sed nulla interposita mora, Scapulare fidelibus praesentibus; quod quidem licitum videtur, cum adsit unio moralis inter formulae prolationem et impositionem Scapularium, et sic efficeretur unicus et completus actus.

Unde supradictus rector sequens dubium dirimendum proponit:

Utrum liceat sacerdoti in impositione Scapularium ab Ecclesia approbatorum, omnibus rite peractis, dicere semel, numero plurali, formulam: "*Accipite, Fratres* (*vel Sorores*), etc." Imponendo successive et sine interruptione Scapulare omnibus praesentibus; vel potius formula numero singulari pro singulis sit repetenda?

S. Congregatio Indulgentiis Reliquiisque praeposita proposito dubio respondit:

Affirmative quoad primam partem; negative quoad secundam, uti decretum est in Una Valentinensi *die 5 Februarii. 1841 ad dubium 4*[um].[1]

Datum ex Secretaria ejusdem S. Congregationis, die 18 Aprilis, 1891.

J. *Card.* D'ANNIBALE, *Praef.*
A. *Archiep.* NISCOPOLIT. *Secret.*

1 Utrum in adscribendis fidelibus Sodalitati sacri Scapularis liceat uti in plurali parva formula: *Accipe, vir devote, etc?*

R. *Affirmative juxta praepositam rubricam in precibus benedictionis sacri Scapularis.* (Decr. auth. n. 286).

INSCRIPTIO NOMINUM IN ALBO CONFRATERNITATUM.

Dubia.

I. An revera, præter benedictionem et impositionem habitus rite peractam, requiratur inscriptio in Albo Confraternitatum pro tribus Scapularibus SS. Trinitatis, B. Mariæ Virginis Perdolentis et a Monte Carmelo, ut Fideles sic recepti Indulgentias præfatis Scapularibus adnexas lucrari valeant?—An potius talis inscriptio ut congrua tantum habenda sit, ita ut absque Indulgentiarum jactura omitti possit?

Et quatenus affirmative ad primam partem

II. An non opportuna foret inscriptionis dispensatio pro locis vel diœcesibus in quibus nulla habentur Monasteria Ss. Trinitatis vel Servorum B. Mariæ Virginis, vel Carmelitarum?

III. An non opportuna etiam foret sanatio et convalidatio receptionum hucusque peractarum, omissa licet inscriptione, ne fideles Indulgentiis et gratiis spiritualibus defraudati remaneant et scandalum percipiant?

S. Congregatio Indulgentiis sacrisque Reliquiis præposita, audito unius ex Consultoribus voto, præfatis dubiis rescripsit:

Ad. I. Dentur Decreta in una Societatis Jesu de Confraternitatibus, ad Dubium IV sub die 16 Julii, 1887 (2); et in una Cameracensi sub die 18 Augusti, 1868 ad Dubium III (3); in una a S. Congregatione de Propaganda Fide proposita sub die 26 Januarii, 1871 ad Dubium I (1); et tandem in una Ordinis Fratrum Minorum Excalceatorum et Recollectorum sub die 27 Aprilis, 1887 (2).

Ad. II. Negative et potius omnis cura impendatur ut Confraternitates erigantur Ss. Trinitatis, B. M. Virginis de Monte Carmelo, et Septem Dolorum in una vel altera Ecclesia præsertim parochiali ad quam nomina inscriptorum Sodalium deferri poterunt.

Ad. III. Affirmative, et petitionem sanationum faciendam esse ab Ordinario loci.

Datum Romæ ex Secretaria ejusdem Sacræ Congregationis die 17 Julii, 1891.

J. *Card.* D'ANNIBALE, *Praefectus.*

L. ✠ S. ALEX. *Archiep.* NICOPOLIT. *Secretarius.*

BOOK REVIEW.

PUBLIC SCHOOLS or DENOMINATIONAL SCHOOLS. Pastoral Letter issued in 1873 on the "Separation of the School from the Church," by the Rt. Rev. W. E. Von Ketteler, Bishop of Mentz.—Benziger Bros. New York.

Bishop Ketteler's treatise on the school question, the English translation of which has just been given to the public, is an important addition to our literature on this vital issue of the day. Coming from a man who had such deep insight into the problems and needs of the age, who for more than a quarter of a century has stood before the Catholic world as an intrepid defender of its sacred rights, his views on the fundamental and ever important subject of Christian education cannot fail to elicit the earnest attention of men interested in the present efforts of educating the masses. Though written twenty years ago with a view of meeting the difficulties of the religious element in Germany it reads as though it might have been intended for our time and country. There is hardly a passage in the whole treatise which is not directly applicable both in principle and fact to the present circumstances of the school-controversy in the United States. The letter is a masterpiece in point of language, style and above all in the severity of its logic, yet throughout it breathes the spirit of one who loves the young and who has deeply at heart the advancement of true education. No one can read the words of the keen sighted venerable prelate without coming to the conclusion that a system such as that of our public schools, divorced from positive religion must inevitably become a danger to the moral growth of the young and at the same time to the best interests of the community as a whole. Pastor and parent will lay down this pamphlet with the conviction that the sooner we remove our children from the common schools the better do we provide for their real welfare.

I refrain from giving extracts from the pamphlet. Every one interested in our schools should read and carefully consider the whole of it. It were well if it could be given in the hands of every Catholic parent in the land, in order that all should clearly understand what kind of education Catholic children are entitled to by divine right, and what incalculable harm they suffer if they are deprived of a truly Catholic school education. Bishop Ketteler has, with wonderful penetration and accuracy, answered all the pretexts under which, nowadays, so many parents imagine they may send their children safely to the public schools. In unmistakable terms he lays bare the innermost nature of the public school system, and shows, with irresistible logic, how it works out, under the most varied circumstances, its natural results, so baneful for the spiritual, religious and moral life of the children.

The author's considerations are all concrete, tangible, taken from life. In one chapter he argues from the experience of several countries where the public school system has been introduced. The principal example of

the pernicious results of public school education is furnished by North America. The authorities adduced are unassailable.: Professor Agassiz, of Harvard College; Dr. N. Fr. Cooke, the author of "Satan in Society, or, Before Marriage and after," and the Archbishops and Bishops of the second Plenary Council of Baltimore. Since the first publication of the treatise the argument from experience and observation has not grown weaker. The charges brought against the public schools in the first two chapters of "Satan in Society;" "Education and training of Boys and Young Men," and "of Girls and Young Women," are as true now as they were then. And the language of the Archbishops and Bishops of the third Plenary Council of Baltimore is no less emphatic than the passage quoted by Bishop Ketteler. They repeat and endorse those grave words: "Optimum vero, imo unicum quod superest medium, quo gravissimis hisce malis atque incommodis (scilicet exitiali indifferentismi labi et morum corruptelae summo cum dolore deploratis) occurratur, in eo situm videtur, ut in singulis diœcesibus, unamquamque prope ecclesiam scholæ erigantur in quibus juventus Catholica tam literis ingenuisque artibus quam religione ac probis moribus imbuatur." (Conc. Plen. Balt. III, n. 198.)

From our public schools we cannot expect anything else than that our children, whilst they acquire knowledge in secular branches of learning, inhale the dangerous atmosphere of religious indifference and looseness of morals, which must affect and sap their spiritual life and destroy their innocence. The Superintendent of the Public Schools of Buffalo held, about a year ago, a meeting of school teachers, and gave an address on "ethical training." The importance and necessity of the "ethical training" of the children was strongly insisted upon. But on what should this "ethical training" be based? Not on any particular creed; it should be independent of all dogma; it should be purely the outgrowth of man's moral nature! This is exactly the "miserable, sickly school morality" spoken of by Bishop Ketteler. In an elaborate address, delivered a short time ago at a banquet, the superintendent said: "The supreme end of public education is to prepare for honest, useful, patriotic and intelligent citizenship; to give our children such a training as will enable them to take up the serious work of life and make a success of it." Here we have, therefore, an exclusively secular education losing sight, completely, of man's real ultimate end; a system expressly condemned by the syllabus. The gentleman referred to is again candidate for the same office. His rival candidate, a man closely connected with the public school system, spoke the other day as follows: "In educational matters I have never been a theorist or a dreamer, or a rider of hobbies. A plain, common-sense management of the schools is, I believe, what people want, and it would be my constant aim, if called to this important work, to give the city of —— an efficient, progressive, *non-sectarian*, non-partisan administration of the school department." "Non-sectarianism" is the watchword of the public school; "non-sectarianism" is, in theory and in practice, the soul of the system; an "unsectarian" school instruction is the best thing the public school can give. But *unsectarian* school instruction is, for Catholics, synonymous with *unchristian* and *godless* instruction, because we acknowledge no other God.

but "the only true God and Jesus Christ, whom (He has) sent,"[1] and no other Christianity but that which Jesus Christ has founded and perpetuated in the holy Catholic Church. "He that is not with Me is against me,"[2] says our Lord, and, we may add, His Spouse, the Church, too, as far as the schools for her children are concerned.

The public school is, indeed, the worst and most successful enemy of the Catholic Church. It has torn from her bosom more souls than any other enemy. How many hundreds of thousands, nay, how many millions of children, since the introduction of public schools in this country, have been lost for holy Mother Church through that godless system. What is the cause at present that so many, in the cities and in the country, grow up in complete ignorance of their religion; that they no longer practice their faith and finally fall off altogether? Is it not the godless education given in the public schools?[3] Perhaps some will say the mixed marriages are the cause. But, I ask, which is the principal cause of those mixed marriages, the offspring of which are almost surely lost for the Church? Is it not the public school, where boys and girls, Catholic and non-Catholic mix freely, often but too freely; where all religious distinction disappears; where all religions are, at best, considered equally good? No wonder if those who have been brought up in the public schools and, perhaps, already there have begun their acquaintances, find, when they make up their minds to marry, not the slightest difficulty in the difference of religion for their union in marriage, be it before the Catholic priest, or the squire, or the Protestant minister. Public school education and the frequency of mixed marriages are closely connected; both the one and the other have met with the same condemnation of the Church. As Benedict XIV declared, connubia mixta "destabilia, quæ sancta Mater Ecclesia perpetuo damnavit atque interdixit."[4] Leo XIII also declared that "Ecclesia . . . semper scholas, quas appellant mixtas vel neutras, aperte damnavit."[5]

It is heart-rending to think of the irreligious and perverse education which our American youth commonly receives, and of the pernicious influence the public school exercises, even at present, on a very large number of Catholic children. But what is the use of turning our eyes away from the sad sight, or of hiding it from the public at large? The endeavor to do so would not only be useless, but also criminal. The translator of Bishop Ketteler's pastoral letter has rendered the Catholic community a great service by calling, through the eloquent language of the eminent Bishop of Mayence, their attention again to the inevitable consequences of public school education.

When I had read the pamphlet, my eyes fell on a volume of my library entitled: "Public School Education" by Michael Mueller, C. SS. R.[6] I opened it, perused it, compared it with Bp. Ketteler's pamphlet, and found that both agreed perfectly in their views and conclusions. This agreement between the German Prelate and the American Redemptorist is a striking confirmation of their views. Fr. Mueller's book contains much material

1 Jo. xvii, 3. 2 Luke xi, 23. 3 Cf. Conc. Plen. Balt. III. n. 195.
4 Const. *Matrimonia*, 4 Nov. 1741. 5 Letter to the French Bishops, Feb. 8, 1884.
6 Boston, published by P. Donahue, 1872.

and sound principles bearing on the school question. Chapter X, "The State a Robber.—Violation of our Constitution and Common Law," and chapter XII, "The Denominational System alone satisfies the wants of all, and can save the Republic," deserve particular attention.

The foregoing considerations, the works spoken of, the many excellent essays on the school question which appeared in the AM. ECCL. REVIEW and elsewhere, urge upon us the question: What are we now going to do? Shall we be content with deploring the sad condition of the American school education? Shall we not strain every nerve to rescue so many hundreds and thousands of Catholic children, redeemed by the blood of Christ and entrusted to us, Catholic priests and Catholic parents, from those schools of infidelity and iniquity? And if we must strain every nerve for this noble end, what shall, or what can we do to accomplish it.

It seems to us, Mr. H. L. Richards expressed a perfectly correct thought when he wrote: "We may depend upon it, that when a fair claim, a just contention is placed clearly before the American public, it will meet with prompt acceptance."[1] Let us, therefore, in bold undisguised terms place before the noble American public the great injustice that has been inflicted upon the Catholics of this country by a law of school taxation which we Catholics must and do unanimously condemn as totally unjust in itself and as the greatest obstacle in the way of our procuring to all Catholic children that school education to which they are entitled by divine right. Let us raise our voices constantly and everywhere, in season and out of season, most solemnly protesting against such injustice which is crying to heaven for the thousands and millions of immortal souls that are ruined thereby for time and eternity. Let us insist, as free Americans, on our most sacred rights of freedom of conscience and of religion. Let us boldly proclaim that we want to have and to manage our own schools, and that we shall take good care of them and willingly pay for them, but that we do not want to support, and cannot in conscience support, not even partially, a system of school education which we consider as pernicious and detestable. Let us all over the country demand, and not cease to demand until we have obtained what the above quoted author formulates in these words: "Let the State aid, but not direct, a system of plain English education, confined to all those whose circumstances are limited, or who are left destitute, or orphans. Let all religious denominations when they desire it, have the privilege (or power) of conducting their own schools, subject only to general uniform inspection and examination on the part of the State, and have their proportion of the school-money."[2]

H.

LA QUESTIONE FRANCESE E IL DOVERE CATTOLICO. Commentario dell' Encyclica di S. S. Leone XIII a' Francesi di Salvatore M. Brandi, S. J.—Roma: Typografia A. Befani, 1892.

It will be remembered that in February of the present year the Holy Father addressed an Encyclical Letter to the Catholics of France in which

1 AM. ECCL. REVIEW, July, 1892, p. 2. 2 Public School Education, p. 234.

he urged upon them to cease from the self-destructive opposition, which was being actively fostered against the existing republican form of government. It was not difficult to understand the conservative spirit of loyalty which prompted the French Catholics to cling with pronounced tenacity to the old regime, all the more since the new form of government had identified itself with an aggressive attitude toward the clergy and Catholic institutions generally. But Leo XIII with unimpassioned view gauged the danger to religion which must inevitably arise out of this separation into factions following different leaders who, whatever their hereditary claims, could only assert them by a violation of civil concord and order according to established law. He, therefore, raised his voice in behalf of Christian peace and pointed out, how, after all the *form* of government changed in nothing the nature of authority and that, therefore, the Christian duty of obedience and loyality remained in force whatever the existing representation of that authority might he.

The Holy Father's letter pointed out with the severe logic and in the paternal tone characteristic of Leo XIII, the different relations of Church and State, the ethical principles on which all State rule rests and the duty of Catholics under different circumstances, concluding with an earnest appeal to Frenchmen to leave aside their political animosities and to unite in strengthening that basis on which all civil weal must rest, namely the Catholic faith, which inculcates peace and obedience to all lawful authority as an expression of God's will whether in the civil or ecclesiastical order.

The Encyclical evoked a respectful protest from some of the higher clergy. It was urged that the laws of the Republican Government in France were unjust and directed against Catholics, and that Catholics were therefore no more bound to obey them than were the Roman clergy obliged to accept without protest the legislation of the Piedmontese Government.

Leo XIII felt the pointedness of the thrust and answered in a letter addressed to the French Cardinals (May 3rd), in which he reminds the advocates of the old regime of the distinction there is between a government to which we owe allegiance and the legislation which that government may accidentally represent. Anti-Catholic laws are not the result of a republican system of state rule and cannot therefore justify resistance to it, as such, but they happen to accompany that system in France just as they accompany the monarchical rule in Italy.

As for the non-acceptance of the Italian rule by the Holy See, Leo XIII shows that precisely the same motive which prompts him to urge upon Frenchmen the acceptance of the Republic as an accomplished fact, moves him not to acknowledge the Italian supremacy over the Pontifical State. That motive is the desire to safe-guard the interests of the Catholic religion, committed to him as chief Pastor of the flocks of Jesus Christ. Loyalty of Catholics to the existing civil authority and the absolute independence of the Head of the Church tend alike to the benefit of religion.

Although the Catholics of France have as a body, righted themselves in their attitude toward the Republic as an established form of government, to which fact the late Catholic Congress under the presidency of the Bishop

of Grenoble has given emphatic expression, still there has been considerable discontent in various quarters and an outspoken reluctance to yield old prejudices despite the uselessness and unreasonableness of the efforts which they represent. Factions and discontented demagogues outside of France have applauded the narrow policy of clerical royalists and imperialists and the enemies of the Church have attempted to make capital of the matter to justify their censures of the actions of the Holy See.

Father Brandi, who lived for many years under our republican form of government, and who is also known to our readers as a contributor to the ECCLESIASTICAL REVIEW, in a series of trenchant articles written for the *Civilta Cattolica* enlarges upon the principles laid down by Leo XIII in the above-mentioned Encyclical. He shows the position which the Sovereign Pontiff holds toward France, and thereby places the address of the Pope in its proper and objective light. In the next place he enlarges upon the distinction between France as a nation and the Church, and demonstrates how under existing circumstances political party strife will not only injure the unity of faith of Catholic France, but threatens with the loss of that faith the destruction of her national glory and her very autonomy.

The present publication, however, is not simply a reprint of the aforesaid articles but somewhat enlarged with a view of answering the various difficulties which have been presented against the acceptance of the status quo by such men as the Counts de Barreme and d'Haussonville.

We hope shortly to bring a paper from a competent source which will treat the matter with reference to our own Republic, at the same time presenting a further review of Father Brandi's important commentary.

THOUGHTS AND TEACHINGS OF LACORDAIRE.—Dublin: M. H. Gill & Son. 1892.

Lacordaire is a character that may well be studied by the youth of our day. He was a liberal through and through, that is to say he loved liberty above all other of God's gifts in the social order. Both he and De La Mennais were alike convinced that the guarantee of social as well as individual freedom lies in the firmness which binds society to the Catholic Church. De La Mennais let go that creed when the authority of the Church pronounced against his personal views as to the opportuneness of changing the relations of this mutual bond. Lacordaire, on the other hand, kept his eye on the Church's Pilot and distrusted his own as well as his friend's impetuous views when they differed from the temperate and immovable warnings of the successor of St. Peter. De La Mennais died a hopeless sceptic, a cynic to the last, who had been able to destroy, but left nothing in the place of the ruins beneath which he found his now already forgotten grave. Lacordaire humbly sought to destroy self in his heart and he arose from the struggle mighty in his love for liberty. His voice and his arm raised the youth of France to nobler aspirations and to nobler deeds than the champions of the future Republic had ever dreamt of. The spirit which gave a new impulse to the Catholics of France fifty years ago may still fan the flame in the hearts of the youth of the United States, whither Lacordaire often turned his ardent longings and hopes.

The book before us contains over a hundred well chosen passages from the nine or ten volume's of Lacordaire's works. There is no particular classification except that the selections are grouped in the order of the time in which they were written; but in this way the purpose of the book, which is to give us a taste of the intellectual and moral activity of the great Dominican and a glimpse into a noble soul worthy of imitation, is fully accomplished. These literary tidbits have a nourishing virtue apart from the fact that they are likely to stimulate the casual reader to a search for the store whence they are brought.

A DAY IN THE TEMPLE.—By Rev. A. J. Maas, S. J., Prof. of Oriental Languages in Woodstock College.—St. Louis, Mo. B. Herder. 1892. 315 pages.

The author, who has already shown in previous works his familiarity with the ancient history of Hebrew life and worship, undertakes the fruitful task of lighting up before our eyes the Jewish temple such as it was shortly before the coming of our Lord. On the hand of the venerable priest Zachary and his youthful disciple Samuel (mentioned in the apocryphal Gospel of St. James the Lesser) we enter the Holy City and temple of Jerusalem. There we witness the manner and conversation of the priests and the rites and ceremonies of the bloody sacrifices, the teaching of the scribes, above all, that of the prince of Jewish doctors, Hillel, at whose feet sits the boyish Gamaliel who is one day to outrival his great master.

The work could not have been written without much accurate erudition and labor, yet it is not intended as a critical exposition, such as for example, the learned treatise of the Benedictine Odilo Wolff and others of recent date on the subject of the Jewish temple. It rather bears the character of an interesting narrative somewhat in the style of the Protestant "Hours with the Bible," an excellent work whose only blemish is an occasional show of anti-Catholic prejudice, half unconscious, we fancy, on the part of its author. Having spent one complete day from the "cockcrowing" to the conclusion of the "evening sacrifice" in Jerusalem, we become intimately acquainted with the locality and circumstances of the principal Gospel narratives which to the ordinary reader present not a few difficulties. This is the purpose of Fr. Maas' work which is kept within readable limits.

Two things we would suggest as desirable. They struck us in reading the book whilst we remembered its object.

The detailed statement of measurements in the text when it extends to a considerable number of objects and distances, is apt to bewilder the average reader not especially interested in the mathematical value of the local and architectural proportions. It is only somewhat laboriously that we can form a picture of the place in which we have become interested. The fact that we have to reckon constantly with cubits makes the difficulty greater. We are speaking of course of the average temper of readers. Would not a general description, a mere outline, in the popular fashion, of the temple and its furniture better preserve the continuity of the story, whilst the

accurate measure in cubits could be given in the notes for those who wish to verify the detail?

Moreover, we believe that, historically, the actual measurements of the Herodian Temple, as given in the Middoth, which our author follows exclusively, are not yet established. They certainly differ from those mentioned by Josephus, who had seen the temple; and both accounts are as difficult to reconcile as are Ezechiel and Paralipomenon, at least so far as mathematical calculations go. However, we say this with some reserve, since Fr. Maas must have watched the recent polemics on this subject.

In any case the matter would read better in the foot-notes; and if a few plates were added, showing diagrams of the places and outlines of the objects around which the activity of the Jewish worshipers is grouped, it would materially add to the interest which justly attaches to this otherwise exceptional book, "A Day in the Temple."

THE SACRAMENTALS OF THE HOLY CATHOLIC CHURCH.—By A. Lambing, LL.D. New York, Cincinnati, Chicago: Benziger Bros., 1892.

Father Lambing's books need no recommendation. They are eminently practical; that is to say, their writing is prompted by that apostolic zeal which aptly selects the means of pastoral instruction suitable for the time.

We obtain from this reading an intelligent appreciation of the treasures gathered in the Liturgy of the Church, and that is so much the more needed in proportion as the scepticism which surrounds us on all sides tends to depreciate outward form and symbolism in religion. The Sacramentals of the Church are living signs, which in turn vivify those who make thoughtful use of them. The present book leaves none of these gifts, which daily offer themselves to us, always to strengthen our union with God, unexplained. It contains abundant themes for the catechist and preacher, as also for the devout reader of healthful and interesting instruction, especially on extraordinary occasions during the ecclesiastical year, when a distinct ceremonial invites the attention and devotion of the faithful.

A PRIMER FOR CONVERTS.—Showing the reasonable service of Catholics. By Rev. John T. Durward, R. D., New York, Cincinnati, Chicago: Benziger Bros., 1892.

We believe it would be difficult to find a catechetical work which so fully answers the purpose for which it was written, as does this Primer for Converts. It is not simply an exposition of Catholic doctrine intelligently or popularly explained, but rather an unpretending monitor overtaking the thoughtless in the midst of his earthly journey and putting a question to him about the yearning for truth which every man experiences at one time or another in life. Gradually the monitor becomes a guide answering the various doubts about first truths until reason comprehends and approves of the principal facts of faith treasured in the Catholic Church.

Fr. Durward's style of teaching is perfectly natural. He respects the prejudices of those who do not know the Catholic doctrine and whilst he is uncompromisingly clear in its exposition, he draws the mind and heart to ready conviction by the earnest candor of his appeal.

The little book deserves a large circulation, and we hope the author will be induced soon to bring out the other portion promised in the Preface, on the Beauty of Catholic Discipline and Devotion.

THE TEMPORAL SOVEREIGNTY OF THE HOLY SEE, by Rev. John Ming, S. J. 1892. Fr. Pustet & Co., New York and Cincinnati.

We have here a new and learned contribution to a controversy which has lost none of its importance, though constantly discussed since the breach made at the Porta Pia. It is a question inseparably connected with the spiritual welfare of the Church and the moral well-being of society, which has to deal with the greatest act of historical, social and religious injustice which the nineteenth century has witnessed; and as it concerns the rights of two hundred and fifty millions of Catholics, we cannot forego its agitation until justice is done us and restitution is made to the Holy See.

The pamphlet before us may be divided into two parts: the one historical, the other doctrinal, both leading to a final practical conclusion.

The historical part proves the incontrovertible *right* of the Holy See to its temporal sovereignty (1), and the indefensible *wrong* and *injustice* of the Italian usurpation (2). The right to the temporal power rests on historical grounds, which establish a title older and firmer than that of any other existing dynasty or state, and on the undisputed possession and exercise of this power by the Popes through eleven centuries. The temporal sovereignty of the Holy See was not founded by any particular action of the Pope; it was not snatched away from the Eastern emperors; it was the necessary result of the position of the Popes, who were forced to be for the inhabitants of Italy what the Byzantine emperors refused to be—the natural protectors of the people in times of extraordinary distress. The criminal negligence of Cæsar and Exarch during the migration of nations compelled the Popes to exercise the sovereign rights of *treating* with foreign armies and kings, and of *concluding peace* with them to save their people; they had often to defray, out of the property of the Church, all the expenses of the defense of Rome and of other Byzantine possessions in Italy. The very existence of the city of Rome was twice due to the action of St. Leo the Great. If we grant to the thirteen colonies the right of throwing off the English yoke because George III had become unfit to rule his American subjects, far weightier reasons justified the Italians and Longobards to drive the Byzantines into the southern corners of Italy; because, in their case, higher rights were trampled under foot with more despotic cruelty by the image-breaking Cæsars of the East. The treaty of 754, between the Byzantines, the Franks and the Longobards, and the well-known Donation of Pipin the Short, completed the chain of historical events that founded the

temporal sovereignty of the Holy See, and created a right as certain and incontestable as any historical right on earth can be; a right, moreover, sacred in its character, because it was bestowed out of reverence of St. Peter and his See in Rome and, consequently, implied a consecration to God; a right, finally, which was established and preserved by a special providence of God, such as we find in no other state, save, perhaps, the theocracy of the ancient law.

As just as was the title and the right of Papal sovereignty, so unjust was its usurpation by the so-called Kingdom of Italy. The agents of this gigantic robbery were the godless revolutionists of the secret societies, the cynical revolutionists of the diplomatic closet, and the crowned revolutionists, who were goaded on with threats of revolts, dethronement and Orisini bombs by their brethren of the green table, and their taskmasters of the underground lodge. Suffice it to name Mazzini and Garibaldi, Cavour and Bismark, Victor Emmanuel and Napoleon. The means by which the iniquity was accomplished were, "conspiracy, insurrection, treachery, untruthfulness, and the premeditated breach of compacts, and of usages established by international law." But the plebiscit, the will of the people, the "vote of the nation," pleads the liberal of every land in extenuation of this crime. Let us pass over the past, that the plebiscit was not the vote of the *people* but of the revolutionists, of strangers drawn into the cities, of the rabble bribed and artificially excited; that the majority of the citizens did not vote at all, that the votes were taken after the cities were occupied, in the midst of the glittering bayonets of Piedmont. Let us grant, for argument's sake, that the plebiscit was the genuine expression of the popular will, just as the vote for *secession* was the genuine expression of the *southern* will; can an American, who respects the Union, grant the underlying principle? and thereby condemn the action of the North. "When a few years ago the Southern States wished to secede, was the withdrawal of their consent to form a Union with the North respected? Were they not prevented from permanent secession by a bloody war? And that for the very reason that the Union was by its nature indissoluble. Still a political union does not imply in its idea indissolubility so evidently and so necessarily as the state or commonwealth." (p. 19.)

The doctrinal part is introduced by a brief review of the teachings of the Church concerning the temporal power of the Pope, as laid down in the ancient councils and papal rules, and with still greater clearness and force in the apostolic letters and allocutions of Pius IX, and Leo XIII. (3.) The following sections present the main argument, which we have only space to give in the mere outline. Independence, both official and personal is the prerogative of the Holy See. (4.) But the Pope cannot be independent, unless he is a temporal sovereign. (5.) Therefore temporal sovereignty is a prerogative of the Holy See. The practical conclusion: Reconciliation with the Italian Government is impossible, will be evident to any reader who has followed the calm, lucid, convincing reasoning of the author. We are approaching an event of grave importance to our holy Church in the United States—the Catholic Congress of Chicago, to which thousands of Catholic men look forward with fond hopes, not unmingled with some

feeling of apprehension. The august prisoner of the Vatican has a right to expect that his children in the land of Columbus will join the hosts of Catholics who, with no uncertain voice have professed the faith and loyalty that is in them, in every Catholic country on the globe. To all fair-minded persons, but especially to Catholics, who wish to make themselves familiar with the grounds, upon which to hold and to defend the temporal power of the Pope, by an exposition as plain, unimpassioned, and well-reasoned as it is short, we heartily recommend Father King's "Temporal Sovereignty of the Holy See".

A. G.

DE L'AUTORITÉ DE L'ÉGLISE considerée dans son origine et dans son exercice et comparée au pouvoir civil des societés humaines.

Leo XIII in those two matchless Encyclicals *Immortale Dei* and *Sapientiæ Christianæ* has pointed out the beneficial influence which the Church exercises upon the Commonwealth as a whole, and upon its members individually where her rights are respected, and her institutions are allowed absolute freedom of action. She guards the authority of the State against anarchy by swaying the masses through the moral force of obedience to law; and she also protects the people against the tyranny of arbitrary rule. But in order that she may exercise her benign mission with this double result of securing respect for lawful authority and at the same time of checking any abuse of that authority on the part of those who rule, it is essential that the Church be not only free, but her position as executive of the Divine Will be acknowledged as of a superior order to that which governs the material interests of man in civil society.

It is to the exposition of this principle that Mgr. Satolli, whose mission to the American Church at the present moment gives his words a special significance, devotes his pen. The above title represents only a portion of a larger work on the Relations of Church and State, treated from a historical and dogmatic point of view. The subject is not of less interest to us in America than to France where the tract has just been published (Études Historico-Juridiques de Droit Public Ecclésiastique. *Journal du Droit Canon et de la Jurisprudence Canonique* N. 15.) and we call attention to it in the expectation of having further occasion to give a practical analysis of Mgr. Satolli's learned apology.

The matter touches a vital point and affects our view of the temporal power of the Sovereign Pontiff not less than the relation of sacradotal authority generally when it conflicts with the assumptions of civil magistrates. The two powers, though they issue from one and the same source, are, nevertheless, really distinct in their proper ends and the diversity of their effects. One rules the spiritual, the other the temporal interests of man. But the rule of the spiritual cannot be wholly excluded from the temporal domain, inasmuch as man, even as a spiritual being, lives by and n the temporal order. To reach the spiritual it is absolutely necessary to

act upon and through the temporal as instrument. Here, then, lies the duty and the authority of the Church as a visible institution. She governs souls, but through laws which affect the physical and material order of things quite as much as the spiritual. These laws are the direct emanation of Christ's authority and doctrine. Where they unite with the laws in the purely temporal order, they elevate them by reason of the motives they engender for their observance. The subject of the State law who is not governed by the principle of Christian morality is apt to become the mere slave of a tyrant whose personal authority or power is the reason of the law.

"Sic volo, sic jubeo: stat pro ratione voluntas," is the principle of a law which recognizes not the divine authority. On the other hand, the slave who sanctifies his obedience to an unreasonable law, becomes a true freeman, inasmuch as he silently transfers the obedience to God as the reason of his loyalty. In the same manner the spirit of justice, charity and sacrifice, which is essential to the well-being of society, is fostered by fidelity to the principles of the Catholic religion.

In conclusion, Mgr. Satolli repudiates the false aspersions of those who charge the clergy here and there with undue interference in politics, when they simply defend themselves against the assumptions of the State, which attacks the spiritual interests of Catholics by rendering them incapable of fulfilling the duties they owe to God in obeying the laws of the divinely instituted authority of the Church.

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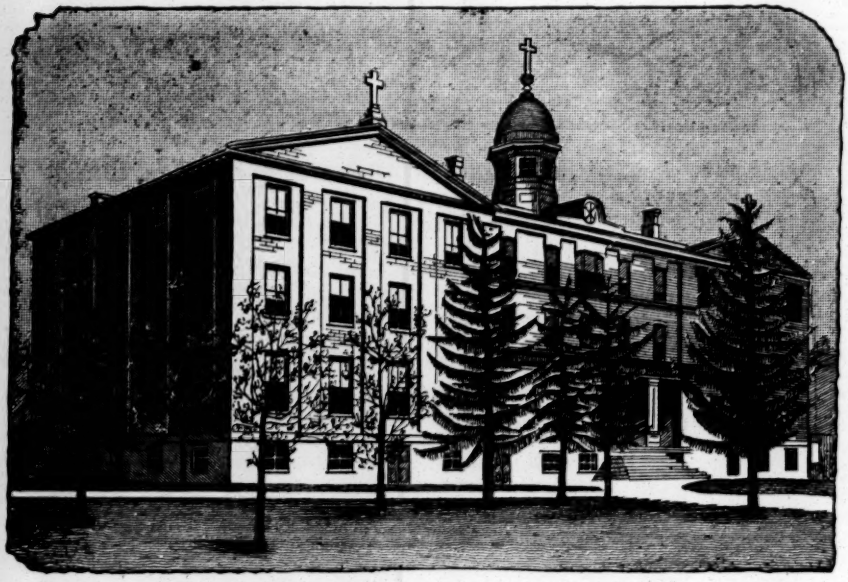

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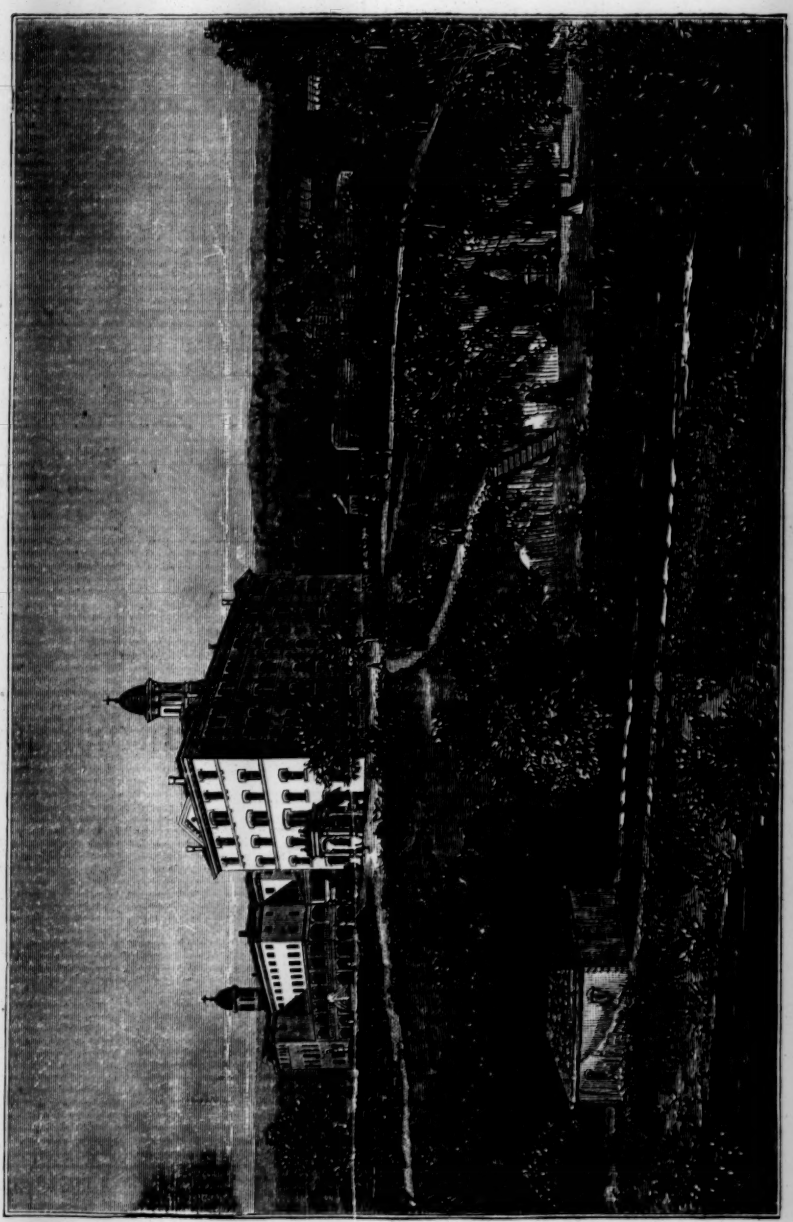

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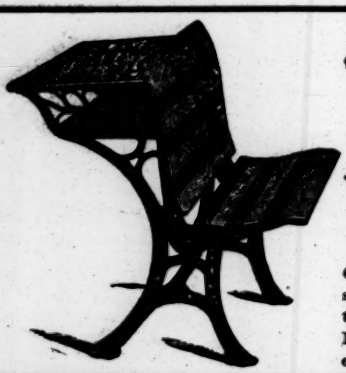

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